Tamil Grammar Self-Taught.

(In Tamil and Roman Characters.)

Second Edition

BY

Don M. de ZILVA WICKREMASINGHE,

Epigraphist to the Ceylon Government;

Librarian and Assistant Keeper of the Indian Institute, Oxford.

Author of

"Tamil Self-Taught," and "Sinhalese Self-Taught."

Companion Volume;

"Tamil Self-Taught."

London:

MARLBOROUGH & Co., 51, Old Bailey, E.C. 4.

[All Rights Reserved.]

53787729

TO

THE REV. G. U. POPE, M.A., D.D.,

I DEDICATE THESE PAGES

AS A TOKEN

OF SINCERE GRATITUDE FOR ASSISTANCE

RECEIVED

IN MY TAMIL AND TELUGU STUDIES.

M. DE Z. WICKREMASINGHE.

PL4755
W5
1906

PREFACE.

The present work is chiefly intended for the use of those who wish to acquire a knowledge of the grammar of colloquial Tamil within a comparatively short time, either for practical purposes or as the preliminary to a thorough study of the language.

Particularly bearing in mind students who work without a teacher, I have devoted some pages wholly to the subject of pronunciation, and have given the transliteration of all the Tamil words occurring in the grammar, side by side with the native character. This will enable the beginner gradually to acquire the Tamil character as he proceeds with the study of the grammar itself, thereby avoiding a needless waste of time and trouble.

The chapter on euphonic changes will specially appeal to those who have a philological turn of mind; for this gives the key to the solution of many difficulties that beset an ordinary student in the way of analysing Tamil words and sentences and of mastering their relationship to one another.

I have added a few exercises in translation into and from the Tamil, followed by a key; also a Tamil-English vocabulary containing not only all the words found in the text of the grammar and in the exercises but also very many others that are in common use. For a regular series of progressive exercises in the Tamil character the student is referred to Dr. Pope's Handbook, published by the Oxford Clarendon Press.

Such are the scope and the arrangement of the present work, and it only remains for me now to acknowledge my manifold indebtedness to Dr. G. U. Pope, who has guided my Tamil and Telugu studies, and to whom this work is dedicated. My thanks are also due to the present editor of the Self-Taught Series of Languages, for many valuable suggestions and emendations.

M. de ZILVA WICKREMASINGHE.

Indian Institute,
Oxford, September, 1906.

P.S.—A companion volume, "Tamil Self-Taught," will be published shortly, and will include an English-Tamil alphabetical vocabulary, in addition to a large number of vocabularies and conversations classified according to subject. These two works will enable one speedily to acquire as much Tamil as is necessary for business purposes, and also to lay a scientific foundation for the serious study of Tamil literature.

1304

PREFATORY NOTE

By the Rev. G. U. Pope, M.A., D.D.

The author of this grammar has asked me to write a few words of introduction to it. It gives me much pleasure to say that on carefully examining it I find that it gives a very correct and lucid summary of the chief facts of the spoken language, and that it will be a valuable introduction to the larger books. It cannot be too strongly impressed upon the student that every word must be connected in the mind with some useful sentence, which must be repeatedly written and pronounced. Nothing will compensate for the absence of this mechanical drill. It is of real importance that the student should carefully note the pronunciation of the Tamil character த் when it occurs singly in the middle of a word, as explained on page 9; otherwise the use of the transliterative symbol *ḏ* for this sound of the letter might be a stumbling-block. I sincerely hope that the book may have a wide circulation; and that in any future edition, *th* may be substituted for *d*.

G. U. P.

Oxford, 1906.

CONTENTS.

PART I.

GRAMMAR AND SYNTAX.

	PAGE
THE ALPHABET AND PRONUNCIATION	7
Vowels	8
Consonants	9
Syllabics	11
Conventional Characters	13
Phonetic Pronunciation of Tamil	14
RULES OF EUPHONY	17
The Sounds of the Tamil Alphabet	18
Vowels with Vowels	19
Vowels with Consonants	20
Consonants with Vowels	21
Consonants with Consonants	21
THE PARTS OF SPEECH	25
Articles	25
Nouns	25
Gender and Number	25
Declension	27
Pronouns	29
Personal	29
Demonstrative	32
Interrogative	34
Reflexive	34
Distributive...	34
Adjectives	35
Derivative Nouns	36
Numerals	38
Cardinals	38
Ordinals	40
Fractions	41
Verbs	41
Tenses	41
The Negative	44
Models	47

Verbs, *continued.*

PAGE

Participles 53
Verbal and Abstract Nouns 55
Infinitive Mood 58
Imperative Mood 59
Potential, Optative, and Desiderative Verbal Forms ... 60
Verbal Forms signifying Condition and Concession ... 62
Auxiliary and Defective Verbs 64
Passive Voice 67
Causative and Denominative Verbs 68
Adverbs 69
Postpositions 69
Conjunctions 70
Interrogatives 71
Emphatic Particles 72
Interjections 73

SYNTAX 74
Subject 74
Object 75
Predicate 76
Adverbial Clauses 77
Comparison 78
Quotations 79
Ellipsis 80

PART II.

EXERCISES 81

KEY to the Exercises 85

PART III.

TAMIL-ENGLISH VOCABULARY 91

TAMIL GRAMMAR SELF-TAUGHT.

PART I.

GRAMMAR with SYNTAX.

The Alphabet and Pronunciation.

1. The Tamil language is spoken by more than sixteen millions of people, who form the principal inhabitants of the extreme south-eastern portion of India and of the Northern Province of Ceylon, irrespective of the large Tamil communities found in the tea-plantations and other agricultural and industrial centres of Burma, Ceylon, West Indies, Straits Settlements, &c.

2. Its alphabet is derived from the Brāhmī script employed in the ancient inscriptions of India, and consists of thirty primary letters—twelve vowels and eighteen consonants. The so-called secondary letters consist mostly of the various combinations of consonants with vowels.

3. Strictly speaking, there are only five primary vowel-sounds, namely *a*, *i*, *u*, *e*, and *o*. These, together with their long forms *ā*, *ī*, *ū*, *ē*, and *ō*, and the two diphthongs *ai* and *au*, make up the twelve.

These vowels are written in two different ways. When they are initial, they are represented separately by regular letters; but when they are medial, that is to say, when a vowel is pronounced immediately after a consonant, the former is shown by one or more vowel *signs* attached to the consonant. The short vowel *a*, however, being *inherent* in the consonant, is not indicated by any sign. Hence, its *absence* is generally (though not always in MSS.) marked by a dot or a small circle over the consonant; e.g. க=*ka*, but க்=*k*; ப=*pa*, and ப்=*p*.

4. Vowels or *uyir-eṛuttugaḷ* ("life-letters"):—

Tamil Characters. Initial.	Medial.	Transliteration.	Pronunciation.	Phonetic Signs.*
அ		a†	Like *u* in *cut*, or *a* in *America*	u, ŭ
ஆ	ா, ர	ā	„ *a* in *rather* or *car*... ...	ah
இ	ி	i‡	„ *i* in *sit*	i
ஈ or ஈ	ீ	ī‡	„ *i* in *routine*, or *ee* in *meet*	ee
உ	ு, ு, ு	u	„ *u* in *put*, or *oo* in *good*... When final, it is pronounced very slightly, and often like *i*.	ū
ஊ	ூ, ூ, ூ, ூ	ū	„ *u* in *rule*, or *oo* in *fool*...	oo
எ	ெ	e‡	„ *e* in *elbow*	e
ஏ	ே	ē‡	„ *a* in *able*, *pane* ... ... When initial, the short and long *e* are pronounced like *ye* in *yes* and *yea* respectively	ay; ye, yay
ஐ	ை, ை	ai äi	„ *ai* in *aisle*, or *ei* in *height* When final, it is invariably pronounced like *ei* in *veil*...	*i*; *ay*
ஒ	ொ	o	„ *o* in *pot*	o
ஓ	ோ	ō	„ *o* in *noble*	oh
ஔ	ௌ	au	„ *ow* in *now*	ow

* These phonetic signs are employed in the third column on pp. 15–17.

† அ *a* before ர் *r*, ல் *l*, ள் *ḷ*, ழ் *ṛ*, ன் *ṉ*, and ண் *ṇ*, at the end of a polysyllabic word, is pronounced somewhat like *e* in *pen*.

‡ Before the cerebrals ட் *ḍ*, ண் *ṇ*, ழ் *ṛ*, ள் *ḷ*, and ற் *ṟ*, these vowels are pronounced with some modification, as a "modified vowel" (*umlaut*) in German.

5. Consonants or *mey-eṟuttugaḷ* ("body-letters"):—

Tamil Characters.	Transliteration.	Pronunciation.	Phonetic Signs.
க்	k	Like *k* in *kite* when initial, doubled, mute, or immediately after ட் *ṭ* or ற் *ṯ* ...	k
	g	Like *g* in *regard* in all other instances ...	g, gh
	h	When intervocal, in Ceylon	h
ங்	ṅ	Like *ng* in *song*	ng
ச்	c	When doubled, or after ட் or ற், it has the sound of *ch* in *church*	ch
	j	After ஞ் *ñ* it is pronounced like *j*... ...	j
		In the case of words borrowed from Sanskrit, it generally retains the sound of the original letter.	
	ç	In all other instances it is between *s* in *sun* and *sh* in *short*	sh
ஞ்	ñ	Like *ny* in *Bunyan* (the Spanish *ñ*) ...	ny
		When followed by *j*, like *ng* soft	*ng*
ட்	ḍ	As *d* in *door*	d
	ṭ	When mute or doubled, it has the sound of *t* in *but*	t
ண்	ṇ	Cerebral* *n* uttered with the tip of the tongue turned up and drawn back so as to touch the roof of the dome of the palate	*n*
த்	t	When initial, mute, or doubled, it has a sound between that of *th* in *Thames* and *th* in *theory*.	th
	d	In all other instances it is pronounced like the English *th* in the words *then*, *these*	*th*
		In Sanskrit derivatives it more or less retains the sound of the original.	

* "Cerebral" indicates sounds made high up in the roof of the mouth.

Tamil Characters.	Transliteration.	Pronunciation.	Phonetic Signs.
ந்	n	Like *n* in *nut*	n
ப்	p	Like *p* when initial, mute, or doubled ...	p
	b	Like *b* when intervocal	b
		(In Sanskrit derivatives it often retains the sound of the original letter.)	
ம்	m	As in English	m
ய்	y	do. do.	y
ர்	r	do. do.	r
ல்	l	do. do.	l
வ்	v	do. do.	v
ழ்	ṛ	A cerebral having the combined sound of *r* and soft *l*, and pronounced by turning up the tip of the tongue as far back as possible	ry
		In Ceylon, however, it is pronounced like an ordinary English *l*	l
		In the Tamil country it has often the sound of the *s* in *pleasure* (the French *j*)	
ள்	ḷ	A cerebral *l*	*l*
ற்	r̲	A hard, vibrating, half-palatal, half-cerebral *r*	rr
	t̲	When mute or doubled, it is pronounced *t*	*t*
ன்	n̲	Nearly the English *n*	n
		ன்ற *nra* is pronounced *ndra*	ndra
ஃ, ஃ	ḥ	This letter is called the *āydam*, and is pronounced like *ch* in the Scotch word *loch*. It is used in poetry, when necessary for the metre	*ch*

6. The following table shows how the twelve medial-vowel signs are attached to the foregoing eighteen consonants, thereby producing 216 *syllabic* characters :—

(*Continued over.*)

Con-sonants.	Absence of dot = a	ā	i	ī	u	ū
க் *k*	க *ka*	கா *kā*	கி *ki*	கீ *kī*	கு *ku*	கூ *kū*
ங் *ṅ*	ங *ṅa*	ஙா *ṅā*	ஙி *ṅi*	ஙீ *ṅī*	ஙு *ṅu*	ஙூ *ṅū*
ச் *ç*	ச *ça*	சா *çā*	சி *çi*	சீ *çī*	சு *çu*	சூ *çū*
ஞ் *ñ*	ஞ *ña*	ஞா *ñā*	ஞி *ñi*	ஞீ *ñī*	ஞு *ñu*	ஞூ *ñū*
ட் *ḍ*	ட *ḍa*	டா *ḍā*	டி *ḍi*	டீ *ḍī*	டு *ḍu*	டூ *ḍū*
ண் *ṇ*	ண *ṇa*	ணா *ṇā*	ணி *ṇi*	ணீ *ṇī*	ணு *ṇu*	ணூ *ṇū*
த் *t*	த *ta*	தா *tā*	தி *ti*	தீ *tī*	து *tu*	தூ *tū*
ந் *n*	ந *na*	நா *nā*	நி *ni*	நீ *nī*	நு *nu*	நூ *nū*
ப் *p*	ப *pa*	பா *pā*	பி *pi*	பீ *pī*	பு *pu*	பூ *pū*
ம் *m*	ம *ma*	மா *mā*	மி *mi*	மீ *mī*	மு *mu*	மூ *mū*
ய் *y*	ய *ya*	யா *yā*	யி *yi*	யீ *yī*	யு *yu*	யூ *yū*
ர் *r*	ர *ra*	ரா *rā*	ரி *ri*	ரீ *rī*	ரு *ru*	ரூ *rū*
ல் *l*	ல *la*	லா *lā*	லி *li*	லீ *lī*	லு *lu*	லூ *lū*
வ் *v*	வ *va*	வா *vā*	வி *vi*	வீ *vī*	வு *vu*	வூ *vū*
ழ் *ṛ*	ழ *ṛa*	ழா *ṛā*	ழி *ṛi*	ழீ *ṛī*	ழு *ṛu*	ழூ *ṛū*
ள் *ḷ*	ள *ḷa*	ளா *ḷā*	ளி *ḷi*	ளீ *ḷī*	ளு *ḷu*	ளூ *ḷū*
ற் *r̲*	ற *r̲a*	றா *r̲ā*	றி *r̲i*	றீ *r̲ī*	று *r̲u*	றூ *r̲ū*
ன் *n̲*	ன *n̲a*	னா *n̲ā*	னி *n̲i*	னீ *n̲ī*	னு *n̲u*	னூ *n̲ū*

(*Continued.*)

e	ē	ai	o	ō	au	Consonants.
கெ *ke*	கே *kē*	கை *kai*	கொ *ko*	கோ *kō*	கௌ *kau*	க் *k*
ஙெ *ṅe*	ஙே *ṅē*	ஙை *ṅai*	ஙொ *ṅo*	ஙோ *ṅō*	ஙௌ *ṅau*	ங் *ṅ*
செ *çe*	சே *çē*	சை *çai*	சொ *ço*	சோ *çō*	சௌ *çau*	ச் *ç*
ஞெ *ñe*	ஞே *ñē*	ஞை *ñai*	ஞொ *ño*	ஞோ *ñō*	ஞௌ *ñau*	ஞ் *ñ*
டெ *ḍe*	டே *ḍē*	டை *ḍai*	டொ *ḍo*	டோ *ḍō*	டௌ *ḍau*	ட் *ḍ*
ணெ *ṇe*	ணே *ṇē*	ணை *ṇai*	ணொ *ṇo*	ணோ *ṇō*	ணௌ *ṇau*	ண் *ṇ*
தெ *te*	தே *tē*	தை *tai*	தொ *to*	தோ *tō*	தௌ *tau*	த் *t*
நெ *ne*	நே *nē*	நை *nai*	நொ *no*	நோ *nō*	நௌ *nau*	ந் *n*
பெ *pe*	பே *pē*	பை *pai*	பொ *po*	போ *pō*	பௌ *pau*	ப் *p*
மெ *me*	மே *mē*	மை *mai*	மொ *mo*	மோ *mō*	மௌ *mau*	ம் *m*
யெ *ye*	யே *yē*	யை *yai*	யொ *yo*	யோ *yō*	யௌ *yau*	ய் *y*
ரெ *re*	ரே *rē*	ரை *rai*	ரொ *ro*	ரோ *rō*	ரௌ *rau*	ர் *r*
லெ *le*	லே *lē*	லை *lai*	லொ *lo*	லோ *lō*	லௌ *lau*	ல் *l*
வெ *ve*	வே *vē*	வை *vai*	வொ *vo*	வோ *vō*	வௌ *vau*	வ் *v*
ழெ *ṛe*	ழே *ṛē*	ழை *ṛai*	ழொ *ṛo*	ழோ *ṛō*	ழௌ *ṛau*	ழ் *ṛ*
ளெ *ḷe*	ளே *ḷē*	ளை *ḷai*	ளொ *ḷo*	ளோ *ḷō*	ளௌ *ḷau*	ள் *ḷ*
றெ *ṟe*	றே *ṟē*	றை *ṟai*	றொ *ṟo*	றோ *ṟō*	றௌ *ṟau*	ற் *ṟ*
னெ *ṉe*	னே *ṉē*	னை *ṉai*	னொ *ṉo*	னோ *ṉō*	னௌ *ṉau*	ன் *ṉ*

7. To the foregoing must be added the following Grantha letters and conventional abbreviations, commonly found in official documents and in manuscripts :—

க்ஷ	*ksha*	ஸ	*sa*	த்த	*tta*
ஜ	*ja*	ஹ	*ha*	ட்ட	*ṭṭa*
ஶ	*ma*	க்க	*kka*	ஸ்ரீ	*śrī*
ஷ	*sha*	க்கு or க்கு	*kku*		

அ or அ௵ = அணா *aṇā*, an anna.

ஆ = அளம் *aḷam*, a salt-pan.

ஆ௳ = ஆக *āga*, total.

ஸ்ரீ-ஸ்ரீ = இராச ராசஸ்திரி *irāja rājastiri*, most honourable (a title).

கா = கலம் *kalam*, a measure of grain.

கஜ = கஜம் *kajam*, a yard.

கா = காசு *kāçu*, cash.

உ = காணி *kāṇi*, the fraction $\frac{1}{80}$.

கு = குழி *kuṛi*, a square (yard).

சி = சிரஞ்சீவ *çirañjīva*, "live long," a polite title used in addressing a junior in rank.

சி = சில்வானம் *çilvānam*, and odd.

ெ = தேதி *tēdi*, day of the month.

ந = நம்பர் *nambar*, number.

ந = நன்செய் *nançey*, wet cultivation.

நா = நாயகன் *nāyagan*, headman.

நு = நாளது *nāḷadu*, current.

நி = நிலம் *nilam*, ground.

நி = நிலுவை *niluvāi*, remainder or balance; arrears.

ஜ = நெல்லு *nellu*, paddy.

பு = பணம் *paṇam*, money.

ப = பற்று *paṯṯu*, received.

பா = பாரம் *pāram*, weight of 500 lbs.

பா-பா = பா அபியத்பாஷந்த் *pā abiyatpāshand*, a form of greeting.

பி = பிள்ளை *piḷḷäi*, caste title.

புஞ = புன்செய் *puṉçey*, dry cultivation.
பை = பைசா *paiçā*, a pie.
பொ = பொன் *poṉ*, a gold coin equal to ten fanams.
மீ = மாசம் *māçam*, a month.
மு = முதல் *mudal*, first.
மெ = மேற்படி *mēṯpaḍi*, aforesaid, as above.
யு = யும் *yum*, and.
ரூ or ரூ = ரூபாய் *rūbāy*, rupee.
வ = வகையரா *vagäiyarā*, belonging to; *et cætera.*
வ = வசம் *vaçam*, charge, control.
வ = வரவு *varavu*, receipts.
வ = வராகன் *varāgaṉ*, a pagoda coin.
வரு or வ = வருஷம் *varusham*, year.
வ or வ = வரைக்கும் *varäikkum*, until.
வு = வும் *vum*, and.
வே = வேலி *vēli*, a land measure about 5 acres.

See also the section on Numerals, para. 19.

Phonetic Pronunciation of Tamil.

8. The words and phrases below illustrate the sounds of the Tamil language, the pronunciation being added in accordance with Marlborough's system of phonetics.

The student is recommended to master the pronunciation at the outset, with the help of this list of examples. The precise use and value of each phonetic sign is shown on pages 8–10, which should be studied carefully. The following additional explanations will also be of service :—

The principles on which this system of phonetics is based are: (1) the employment of English characters with their ordinary pronunciation (or *one* of their sounds, where more than one), with as sparing a use as possible of diacritic signs; and (2) ONE SIGN, ONE SOUND. Where, therefore, a "sign" (i.e. letter or letters) might be variously sounded—and this applies to each of the English vowels and some of the consonants—its particular use in the scheme of phonetics should be carefully noted, and each sign must always be sounded in

the same manner wherever it occurs (*one sign, one sound*). Any letter or letters printed in italics or with any mark added has a special use which must be learnt. Thus:—

u represents (*always and only*) the sound of *u* in *bun, sum.*
ŭ „ the sound of *e* in *other, filbert,* &c.
ū „ „ „ *u* in *pull*, or *oo* in foot.
oo „ „ „ *u* in *rude*, or *oo* in *boor.*
i „ „ „ *i* or *y* in *pity.*
i (ital.) „ „ „ *i* in *mine* or *I* (i.e. a diphthong).
e „ „ „ *e* in *men, merry.*
ay „ „ „ *a* in *able, pane* (i.e. a simple sound, *not diphthongized*).
ay (ital.) „ „ „ *ay* (diphthong) in *day, play.*
ch (ital.) „ „ „ *ch* in the Scotch word *loch.*
gh is written for *g* before *e* or *i* to preserve the hard sound of *g* as in *regard.*
ow represents the sound of *ow* in *cow, now.*
rr „ one strong sound, the two *r*'s not to be sounded separately.
th „ the sound of *th* in *with, both.*
th (ital.) „ „ „ *th* in *they, breathe.*

For the cerebrals *n* and *l*, also for *ng, ny*, and ry, see Alphabet.

It should be noted that the first or root syllable of a Tamil word has, as a general rule, a fuller intonation than the remaining syllables of the word.

Tamil.	Transcript.	Pronunciation.
அகலம் (Breadth)	*agalam*	ugŭlŭm
கருகல் (Darkness)	*karugal*	kurūgŭl
ஆக்கம் (Wealth)	*ākkam*	ahk-kŭm
இங்கே (Here)	*iṅgē*	ing-gay
உட்காருகிறேன் (I sit down)	*uṭkārugiṟēṉ*	ūtkahrū-ghirrayn
சங்கீதம் (Song)	*çaṅgīdam*	shung-ghee*th*ŭm

Tamil.	Transcript.	Pronunciation.
பசி (Hunger)	*paçi*	pushi
பச்சரிசி (Raw rice)	*paccariçi*	puch-chŭrishi
சாட்சி (Evidence)	*çāṭci*	shaht-chi
முயற்சி (Effort)	*muyaṯci*	mūyŭtchi
கஞ்சி (Rice gruel)	*kañji*	ku*ng*-ji
ஞாயிறு (The sun)	*ñāyiṟu*	nyah-yirrū
தடி (A stick)	*taḍi*	thudi
தட்டான் (A goldsmith)	*taṭṭāṉ*	thuttahn
தண்டம் (A staff)	*taṇḍam*	thu*n*dŭm
தணிவானபுடவை (Inferior cloth)	*taṇivāṉapuḍaväi*	thu*n*ivahnŭpūdŭv*ay*
தந்தை (Father)	*tandäi*	thun*thay*
திரித்தது (It twisted)	*tirittadu*	thirith-thŭ*th*ū
நமது (Our)	*namadu*	numŭ*th*ū
படிப்பேன் (I shall learn)	*paḍippēṉ*	pudippayn
இருபது (Twenty)	*irubadu*	irūbŭ*th*ū
பாம்பு (A snake)	*pāmbu*	pahmbū
அபிப்பிராயம் (Intention)	*abippirāyam*	ubippirah-yŭm
மலையருவி (A mountain torrent)	*maläi-y-aruvi*	mul-*ay*-yurūvi
*கழுதை (An ass)	*kaṛudäi* (*kaḷudäi*, in the South)	kuryū*thay* (kulū*thay* in the S.)
*குழந்தை (An infant)	*kuṛandäi* (*kuḷandäi*, in the S.)	kūryŭn*thay* (kūlŭn*thay* in the S.)
*வாழைப்பழம் (Banana fruit)	*vāṛäi-p-paṛam* (*vāḷäi-p-paḷam*, in the S.)	vahry*ay*ppuryŭm (vahl*ay*ppulŭm, S.)

* In Ceylon and in Tinnevelly, &c., ழ் is pronounced like ள, so much so that there is very little difference in the pronunciation of the words கலி (*kali*) "noise," கழி (*kaṛi*) "stick," and களி (*kaḷi*) "joy."

Tamil.	Transcript.	Pronunciation.
கற்கிறேன் (I study)	*katkirēn*	kut-kirrayn
கற்றேன் (I studied)	*kattēn*	kuttayn
அறுநூற்றொன்று (Six hundred & one)	*arunūttonru*	urūnoot-tondrū
என்றேன் (I said)	*enrēn*	endrayn
அஃது (That)	*ahdu*	u*chth*ŭ
*புருஷன் (A man)	*puruṣan*	pūrūshŭn
நஷ்டம் (Loss)	*naṣṭam*	nushtŭm
ஜீவனம் (Livelihood)	*jīvanam*	jeevŭnŭm
ஸ்திரீ (A woman)	*stirī* (for Skt. *strī*)	sthiree
ஸ்ரீபதி (Husband of S'rī, i.e. Vishṇu)	*śrī-pati*	shree-puthi
க்ஷணம் (A moment)	*kṣaṇam*	kshu*n*ŭm
மோக்ஷம் (Heaven)	*mōkṣam*	mohkshŭm
மஹாராஜன் (Great king)	*mahārājan*	muhah-rahjŭn

Rules of Euphony.

NOTE.—These Rules of Euphony are inserted here for reference. The student should read them carefully, but need not at the outset attempt to master them. Frequent reference, and practice in applying the rules, will gradually make them familiar to him.

9. In Tamil, as in Sanskrit, practically all combinations of suffixes with roots or stems, of the separate members of compound words and even of those of a sentence, are more or less governed by certain euphonic laws. A knowledge of these laws will, therefore, be found most useful—nay, indispensable to the student in analysing, and mastering the construction of, Tamil sentences.

According to the leading principle of these rules of euphony, the sounds of the Tamil alphabet may be classed as follows:—

* For the Grantha letters found in this and the succeeding words, see p. 13.

	Hard. (surd)	Soft. (sonant)	Nasal.	Liquids and Semi-vowels.	Vowels. Short.	Long.	Diphthongs.
Gutturals	க் *k*, ஃ or ஃ *ḥ**	க் *g* (medial)	ங் *ṅ*		அ *a*	ஆ *ā*	எ *e*, ஏ *ē*,
Palatals	ச் *ç*, ற *ṟ*	ச் *j* ,,	ஞ் *ñ*, ன *ṉ*	ய் *y*	இ *i*,	ஈ or ஈ *ī*	ஐ *ai*
Cerebrals	ட் *ṭ* (when doubled)	ட் *ḍ*	ண் *ṇ*	ழ் *ṛ*, ள் *ḷ*			
Dentals	த் *t*	த் *d* ,,	ந் *n*	ர் *r*, ல் *l*			
Labials	ப் *p*	ப் *b* ,,	ம் *m*	வ் *v*	உ *u*	ஊ *ū*	ஒ *o*, ஓ *ō*, ஔ *au*

10. Of these letters, any vowel may begin or end a word; but out of the eighteen consonants, only nine may be used as initials, namely *k*, *ç*, *ñ*, *t*, *n*, *p*, *m*, *y*, *v*, and eleven as finals, namely *ñ*, *ṇ*, *n*, *ṉ*, *m*, *y*, *r*, *l*, *v*, *ṛ*, and *ḷ*. In the word *ṅaṉam* (ஙனம), which, however, is never used without one of the demonstrative prefixes *a* (that), *i* (this), and *u* (that yonder), or the interrogative *e* (which) and *yā* (what), as *aṅṅaṉam* அங்ஙனம் "in that place," இங்ஙனம் *iṅṅaṉam*, "in this place," &c., the letter *ṅ* may be regarded as an initial. Further, the letters *ñ*, *n*, and *v* are very rarely, if ever, used as finals.

11. (*a*) As *r* and *l* are not permitted initials, every word etymologically beginning with either of them takes, as a rule, one of the vowels *a*, *i*, or *u* as a euphonic prefix; e.g. *araṅgam* அரங்கம், for Sanskrit *raṅga*; *irattam* இரத்தம், for Prākrit *rattam*; *irāgam* இராகம், for Skt. *rāga*; *uruvam* உருவம், for *rūpam*; *Ilaṅgäi* இலங்கை, for *Laṅkā*; *ulagam* உலகம், for *lōka*; &c.

(*b*) The initial *y* also often takes the prefix *i* for the sake of euphony, or it becomes *e* vulgarly; thus, Sanskrit *yama*= *iyamaṉ* இயமன் or *emaṉ* எமன்.

12. When two or more words or parts of a single word combine, certain changes, in the nature of assimilations, take place at the points of combination under the following circumstances:—

* This is the so-called *āydam*, which is only a guttural aspirate, and is never combined with a vowel. According to Tamil grammarians, it is in some places pronounced like a vowel, in others like a consonant, but is neither the one nor the other. It always stands quite by itself, hence it is called *Taṉinilāi*, "solitary letter."

Vowels with Vowels.

i. Between the final vowel* of one member of a compound and the initial vowel of the following member, *y* or *v* is inserted to avoid hiatus. Final *i*, *ī*, and *ai* take *y* before an initial vowel; final *ē* takes either *y* or *v*, and the others *v*.

Thus:—

nari+āl=nariyāl நரியால் "by a fox."
nī+um=nīyum நீயும் "thou also."
paṉai+ōläi=paṉäiyōläi பனையோலை "palmyra leaf."
çē+aḍi=çēvaḍi சேவடி "red foot"; *çē+agam=çēyagam* சேயகம் "red grain."
para+araçu=paravaraçu பரவரசு "foreign king."
kūḍā+oṛukkam=kūḍāvoṛukkam கூடாவொழுக்கம் "improper conduct."
paçu+ōḍu=paçuvōḍu பசுவோடு "with a cow."
mū+aindu=mūväindu மூவைந்து "three times five."
kō+il=kōvil கோவில் (also *kōyil* கோயில்) "king's abode," temple *or* church.

Exceptions:—

(*a*) The final short *u* of a dissyllabic word of which the first syllable is long, as *māḍu* மாடு, or of words of more than two syllables, as *paḍittu* படித்து, is elided before a following vowel; e.g. *māḍu+ē=māḍē* மாடே "O bullock!"; *paḍittu + irukkiṟēṉ = paḍitt'irukkiṟēṉ* படித்திருக்கிறேன் "I have learnt" (*lit.* having learnt, I am). If the short *u* happen to be attached to *ḍ* or *ṟ*, the consonant is commonly doubled; as, *māḍu+ōḍu =māṭṭōḍu*† மாட்டோடு "with the bullock"; *āṟu+il= āṯṯil*‡ ஆற்றில் "in the river."

(*b*) After the demonstrative prefixes *a*, *i*, and *u* and the interrogative *e*, *v* is inserted and doubled before a following vowel; as, *a+araçu=avvaraçu* அவ்வரசு "that king"; *i+iṟäi=ivviṟäi* இவ்விறை "this lord"; *u+āḍu uvvāḍu* உவ்வாடு "that (yonder) sheep"; *e+aḷavu= evvaḷavu* எவ்வளவு "what extent, how much?"

---

* Whether resulting from an ellipsis or not.

† *ḍ* when doubled is transcribed and pronounced *ṭṭ*.

‡ *ṟ* when doubled is transcribed and pronounced *ṯṯ*. See p. 10 and p. 17, col. 3.

(*c*) The relative participle ending in *a* does not, as a rule, combine with the initial vowel of the following word; as, *tagunda uttaravu* தகுந்த உத்தரவு "proper leave."

Vowels with Consonants.

ii. After the demonstrative prefixes *a*, *i*, and *u*, and the interrogative *e*, all initial consonants are doubled; as, *a*(*p*)*paḍi* அப்படி "in that manner"; *i*(*p*)*paḍi* இப்படி "in this manner"; *e*(*p*)*paḍi* எப்படி "in what manner?"; *u*(*m*)*māḍu* உம்மாடு "that bullock yonder."

Exceptions.—When the initial is *y*, *v* is inserted; as, *e*(*v*)*yutti* எவ்யுத்தி "which expedient?" Compare also para. 12, i., exception *b*.

iii. After vowel-finals the hard initials *k*, *ç*, *t*, and *p* are doubled; as, *u<u>n</u> pustagattai*(*c*) *ci<u>nn</u>a*(*p*) *paiya<u>n</u>ukku*(*k*) *koḍu* உன் புஸ்தகத்தைச் சின்னப் பையனுக்குக் கொடு "Give your book to the small boy."

Exceptions.—The hard initials are not doubled after the final vowel of the following:—

(*a*) Relative participle; as, *pō<u>n</u>a kālam* போன காலம் "past time"; *nā<u>n</u> koḍutta paṇam* நான் கொடுத்த பணம் "the money I gave." See also 12, i. *c*.

(*b*) Finite verb; as, *ōḍugi<u>nr</u>a<u>n</u>a kudiräigaḷ* ஓடுகின்றன குதிரைகள் "the horses run."

(*c*) The third or ablative of connection, the sixth or genitive, and the vocative cases; as, *ava<u>n</u>ōḍu pō* அவனோடு போ "go with him"; *e<u>n</u>adu kaigaḷ* எனது கைகள் "my hands"; *ava<u>n</u>uḍäiya tambi* அவனுடைய தம்பி "his younger brother"; *paiya<u>n</u>ē çollu* பையனே சொல்லு "O boy, say!"

(*d*) A pronoun; as, *adu ku<u>r</u>idu* அது குறிது "that is short."

(*e*) A numeral; as, *oru çaṅgadi* ஒரு சங்கதி "an affair."

(*f*) A verbal ellipsis, i.e. a verbal root used as an adjective; as, *varu pu<u>n</u>al* வரு புனல் "the flowing waters (of a river)."

(*g*) An interrogative, or the particles of emphasis, *ē* and *ō*; as, *iva<u>n</u>ā ço<u>nn</u>ā<u>n</u>* இவனா சொன்னான் "did this man say?"; *aṅgē pō* அங்கே போ "go there."

Consonants with Vowels.

iv. A final consonant combines with an initial vowel without any change, except in the manner of writing; as, *a<u>r</u>iyē<u>n</u>+e<u>n</u><u>r</u>ā<u>n</u>* அறியேன் என்றான் = *a<u>r</u>iyē<u>n</u>e<u>n</u><u>r</u>ā<u>n</u>* அறியேனென்றான் "he said, 'I do not know.'"

Exception:—The final consonant of a short monosyllable is doubled before an initial vowel; as, *kal+a<u>r</u>äi=kalla<u>r</u>äi* கல்லறை "a rock-cave," "a sepulchre"; *kal + āçāri= kallāçāri* கல்லாசாரி "a stonemason."

Consonants with Consonants.

v. A final consonant other than *y* often takes the increment *i* before an initial *y*, the consonant being doubled in the case of a short monosyllable; as, *maṇ+yādu=maṇṇiyādu* மண்ணி யாது "what soil?"

vi. After a final *y* or *ai* of a monosyllable, the initial *k, ç, ñ, t, n, p*, or (rarely) *m* is doubled; as, *poy+kāl=poykkāl* பொய்க்கால் "false leg"; *nāy+kuṭṭi=nāykkuṭṭi* நாய்க்குட்டி "a puppy"; *vāy+pi<u>r</u>appu=vāyppi<u>r</u>appu* வாய்ப்பிறப்பு "a declaration; *kai+piḍi=kaippiḍi* கைப்பிடி "a handful"; *kai+muṭṭi=kaimmuṭṭi* கைம்முட்டி "the clenched fist."

vii. Final *r* or *ṛ* often doubles the initial *k, ç, t*, or *p*; as, *nīr+çō<u>r</u>u=nīrccō<u>r</u>u* நீர்ச்சோறு "boiled rice kept over night in water"; *kūṛ+pā<u>n</u>äi=kūṛppā<u>n</u>äi* கூழ்ப்பானை "a pap-pot."

viii. The remaining consonants often undergo the following changes in euphonic combinations:—

ṇ+k=ṭk; as, { *maṇ + kuḍam=maṭkuḍam* / மண் + குடம் = மட்குடம் } "earthen pot."

Compare, however, *kavaṇ+kāra<u>n</u>=kavaṇkāra<u>n</u>* கவண் காரன் "a slinger."

ṇ+ç=ṭc; as, { *maṇ + çuvar=maṭcuvar* / மண் + சுவர் = மட்சுவர் } "mud wall."

ṇ+t=ṇḍ; as, { *āṇ + tagäi=āṇḍagäi* / ஆண் + தகை = ஆண்டகை } "a person befitting, a king."

Cf. also *kaṇḍēn* கண்டேன் "I saw," from *kaṇ+t+ē<u>n</u>*.

ṇ+*n*=*ṇṇ* or simply *ṇ*; as,

{ *maṇ* + *nilam* = *maṇṇilam*
{ மண் + நிலம் = மண்ணிலம் } "earth";

{ *tūṇ* + *naṉṟu* = *tūṇaṉṟu*
{ தூண் + நன்று = தூணன்று } "the pillar is good."

ṇ+*p*=*ṭp* (rarely); as, { *maṇ* + *pāttiram* = *maṇpāttiram*
{ மண் + பாத்திரம் = மண்பாத்திரம் }

or { *maṭpāttiram*
{ மட்பாத்திரம் } "earthen vessel."

ṉ+*k*=*ṯk*; as, { *poṉ* + *kuḍam* = *poṯkuḍam*
{ பொன் + குடம் = பொற்குடம் } "gold pitcher."

ṉ+*ç*=*ṯc*; as, { *poṉ* + *çaraḍu* = *poṯcaraḍu*
{ பொன் + சரடு = பொற்சரடு } "gold wire."

ṉ+*t*=*ṯṯ* or *ṉṟ*; as,

{ *poṉ* + *taṭṭāṉ* = *poṯṯaṭṭāṉ*
{ பொன் + தட்டான் = பொற்றட்டான் } "a goldsmith";

{ *poṉ* + *tīmäi* = *poṉṟīmäi*
{ பொன் + தீமை = பொன்றீமை } "the evil of gold."

ṉ+*n*=*ṉṉ* or *ṉ*; as,

{ *poṉ* + *naṉṟu* = *poṉṉaṉṟu*
{ பொன் + நன்று = பொன்னன்று } "gold is good";

{ *payaṉ* + *naṉṟu* = *payaṉaṉṟu*
{ பயன் + நன்று = பயனன்று } "the result is good."

ṉ+*p*=*ṯp*; as, { *poṉ* + *paṇidi* = *poṯpaṇidi*
{ பொன் + பணிதி = பொற்பணிதி } "gold jewels."

m+*k*=*ṅg*; as, { *maram* + *kaḷ* = *maraṅgaḷ*
{ மரம் + கள் = மரங்கள் } "trees."

m+*ç*=*ñç*; as,

{ *viṇṇappam* + *çeydēṉ* = *viṇṇappañçeydēṉ*
{ விண்ணப்பம் + செய்தேன் = விண்ணப்பஞ்செய்தேன் }
"I presented a petition."

m+*t*=*nt*; as,

{ *viṣam* + *tirumpiṯṯu* = *viṣantirumpiṯṯu*
{ விஷம் + திரும்பிற்று = விஷந்திரும்பிற்று } "the poison is counteracted."

m+*n*=*nn*; as, *çem* + *nāy* = *çennāy* / செம்+நாய்=செந்நாய் "a reddish dog."

m is sometimes dropped before an initial consonant, and the latter, if hard, is doubled; as,

maram + *nāy* = *mara-nāy* / மரம் + நாய்=மரநாய் "pole-cat."

pakkam + *çol* = *pakkaccol** / பக்கம் + சொல்=பக்கச்சொல் "a friendly word."

l+*k*=*ṯk*; as, *kal* + *kiṟēṉ* = *kaṯkiṟēṉ* / கல்+கிறேன்=கற்கிறேன் "I learn."

l+*ç*=*ṯc*; as, *kāl* + *çaṭṭäi* = *kāṯcaṭṭäi** / கால்+சட்டை=காற்சட்டை "trousers."

l+*t*=*ṉṟ*, *ṯṯ* or *ṟ*, or *ḥṟ* (ஃற); as,

nil + *t* + *ēṉ* = *niṉṟēṉ* / நில்+த்+ஏன்=நின்றேன் "I stood";

kaḍal + *turäi* = *kaḍaṯṯuräi* / கடல்+துறை=கடற்றுறை "a seaport";

vēl + *tīdu* = *vēṟīdu* / வேல்+தீது=வேறீது "dart is evil";

al + *tiṇäi* = *aḥṟiṇäi* / அல்+திணை=அஃறிணை "no class."

l+*n*=*ṉṉ* or *ṉ*; as,

nal + *neṟi* = *naṉṉeṟi*† / நல்+நெறி=நன்னெறி "good conduct";

pāl + *naṉṟu* = *pāṉaṉṟu* / பால் + நன்று=பானன்று "milk is good";

il + *niṉṟu* = *iṉiṉṟu* / இல்+நின்று=இனின்று "standing from," sign of 5th or ablative case.

l+*p*=*ṯp*; as, *kāl* + *paḍi* = *kāṯpaḍi* / கால்+படி= காற்படி "a quarter measure."

l+*m*=*ṉm*; as, *mēl* + *makkaḷ* = *mēṉmakkaḷ* / மேல்+மக்கள்=மேன்மக்கள் "great men."

---

* ச் *ç* when doubled, or after ட் or ற், is transliterated *c*, and pronounced like *ch* in *church*.

† Similarly, *nal* + *nūl* = *naṉṉūl* (நன்னூல்) "good system," name of Tamil Grammar by Pavaṇanti.

ḷ+k=ṭk; as, { *uḷ* + *kāyccal* = *uṭkāyccal* / உள் + காய்ச்சல் = உட்காய்ச்சல் } "internal fever."

ḷ+ç=ṭc; as, { *uḷ* + *çaṭṭäi* = *uṭcaṭṭäi* / உள் + சட்டை = உட்சட்டை } "under vest."

ḷ+t=ṭṭ or *ḍ*, or *ṇḍ*; as,

{ *kēḷ* + *t* + *ēṉ* = *kēṭṭēṉ* / கேள் + த் + ஏன் = கேட்டேன் } "I asked";

{ *nāḷ* + *tōṟum* = *nāḍōṟum* / நாள் + தோறும் = நாடோறும் } "every day";

{ *āḷ* + *t* + *ēṉ* = *āṇḍēṉ* / ஆள் + த் + ஏன் = ஆண்டேன் } "I ruled."

ḷ+n=ṇṇ or *ṇ*; as,

{ *koḷ* + *naṉṟu* = *koṇṇaṉṟu* / கொள் + நன்று = கொண்ணன்று } "gram is good";

{ *aruḷ* + *nādaṉ* = *aruṇādaṉ* / அருள் + நாதன் = அருணாதன் } "lord of grace."

ḷ+p=ṭp; as, { *uḷ* + *pagäi* = *uṭpagäi* / உள் + பகை = உட்பகை } "internal enmity."

ḷ+m=ṇm; as, { *muḷ* + *muḍi* = *muṇmuḍi* / முள் + முடி = முண்முடி } "crown of thorns."

ix. To these must be added a few anomalous formations, such as *paṉaṅkāḍu* பனங்காடு "a palmyra forest," from *paṉäi* + *kāḍu*; *illāṉ* இல்லான் or *ilāṉ* இலான், from *illādavaṉ* இல்லாதவன், and the like, mostly found in poetry. Also a few Sanskrit vowel-combinations, chiefly in words borrowed from that language :—

a+a or *ā=ā*; as, *dēva+atidēvaṉ=dēvātidēvaṉ* தேவாதிதேவன் "God of gods"; *dēva+āçīrvādam=dēvāçīrvādam* தேவாசீர்வாதம் "God's blessing."

a+i or *ī=ē*; as, *nara+indiraṉ=narēndiraṉ* நரேந்திரன் "man's lord, king."

a+u or *ū=ō*; as, *para+upakāram=parōpakāram* பரோபகாரம் "kindness to others."

u+u or *ū=ū*; as, *guru+upadēçam=gurūpadēçam* குரூபதேசம் "teacher's instruction."

THE PARTS OF SPEECH.

Articles.

13. In Tamil there is no article to represent the English "a" ("an") or "the." Thus, மகன் (*magan̲*) may mean "a son" or "the son," just as Latin *filius* or Sanskrit *putraḥ*. But ஒரு (*oru*) and ஓர் (*ōr*), the adjectival forms of ஒன்று (*on̲r̲u*) "one," are sometimes used as substitutes for "a" or "an," the former before a consonant and the latter before a vowel, as ஒரு மகன் (*oru magan̲*) "a son" and ஓர் ஆனை (*ōr ān̲äi*) "an elephant." Besides the demonstrative prefixes அ, இ, and உ (see paras. 10 and 16 B), and a few postpositions of emphasis, such as ஆனவன் (*ān̲avan̲*), ஆனவள் (*ān̲avaḷ*), ஆனது (*ān̲adu*), என்பவன் (*en̲bavan̲*), &c., Tamil has no equivalent for the English definite article "the."

Nouns.

Gender and Number.

14. i. All Tamil nouns are divided into two main classes, namely, உயர்திணை *uyar-tiṇäi*, "upper class," and அஃறிணை *aḥr̲iṇäi* (i.e. *al+tiṇäi*, see § 12, viii.), "no class."

The former comprises all rational beings, as gods, men, &c., and has, therefore, two genders, masculine and feminine; while the latter, which includes all irrational beings and inanimate objects, as cats, dogs, trees, truth, goodness, &c., has only the neuter gender. Hence, words such as பெட்டை *peṭṭäi*, "a hen," பெண்குதிரை *peṇ-kudiräi*, "a mare," though really feminine, yet are treated as neuter nouns, the verbs agreeing with them being always put in the neuter; as, பெண்குதிரை செத்து(ப்)போனது *peṇ-kudiräi çettu(p)pōn̲adu* (neut.), "the mare died" (not *pōn̲āḷ*, fem.).

ii. The gender is also indicated by means of the terminations: *n̲* (*an̲* or *ān̲*) for the masculine singular nominative; *ḷ* (*aḷ* or *āḷ*), *i*, and *äi* for the feminine; and *du* or *adu* for the neuter; e.g.

M.		F.		N.	
அவன் *avan̲*	he	அவள் *avaḷ*	she	அது *adu*	it
மகன் *magan̲*	son	மகள் *magaḷ*	daughter	மற்றது *mat̲t̲adu*	the other thing
மாமன் *māman̲*	uncle	மாமி *māmi*	aunt	வருகிறது *varugir̲adu*	the act of coming

The gender of nouns that do not have these endings can only be known by their meaning; e.g.

M.		F.		N.	
தந்தை *tandäi*	a father	தாய் *tāy*	a mother	மரம் *maram*	a tree
தம்பி *tambi*	a younger brother	தங்கை *taṅgäi*	a younger sister	சேவல் *çēval*	a cock*

iii. There is but one Plural for both masculine and feminine nouns. It is formed by adding *r* (*ar*) or *kaḷ* (கள்) to the crude form.

Those nouns which end in *n̲* or *ḷ* in the nominative singular take *r* (sometimes *rkaḷ* ர்கள்), before which *n̲* and *ḷ* are dropped. Thus:—

Sing.	Plur.
அவன் *avan̲* he அவள் *avaḷ* she	அவர்(கள்) *avar*(*gaḷ*)
தேவன் *tēvan̲* god	தேவர்(கள்) *tēvar*(*gaḷ*)
மகன் *magan̲* son மகள் *magaḷ* daughter	மகர் *magar*

Other nouns (masc. and fem.) take either *r* (*ar*) or *kaḷ*; as, தந்தையர் *tandäi-y-ar*, "fathers"; தாயர் *tāy-ar*, "mothers";

---

* This is, strictly speaking, a masculine noun, but as it belongs to அஃறிணை *aḥr̲iṇäi* class, it is treated as a neuter. In the same manner, all nouns, masculine or feminine, of this class of irrational beings are treated as neuters.

பெண்டீர் *peṇḍīr*, or பெண்டுகள் *peṇḍugaḷ* (pl. of *peṇḍu*, "a wife," vulg. for பெண்சாதி *peṇçādi*); பிள்ளைகள் *piḷḷäi-gaḷ*, "children."

Some add the termination *ār* (prob. a contraction of *avar*) or *mār* (more or less as an honorific plural); as, தகப்பனார் *tagappan̲-ār*, தகப்பன்மார் *tagappan̲-mār*, "fathers"; தம்பிமார் *tambi-mār*, "younger brothers."

The neuter nouns ending in *du* either simply drop *du* in the plural, or change it into *n̲a*, or more often to *väi*, to which *kaḷ* is sometimes added. Other neuter nouns simply add *kaḷ* to the singular nominative. Thus:—

Sing.		Plur.
சிறியது *çir̲iyadu*	that which is little	சிறிய *çir̲iya* சிறியன *çir̲iyan̲a* சிறியவை(கள்) *çir̲iyaväi(gaḷ)*
பாம்பு *pāmbu*	a snake	பாம்புகள் *pāmbugaḷ*
பசு *paçu*	a cow	பசுக்கள் *paçu-k-kaḷ*
மரம் *maram*	a tree	மரங்கள் *maraṅgaḷ*

See also Derivative and Verbal Nouns, paras. 18 and 32–38.

Declension.

15. In the following model, the case endings are separated from the stem by hyphens for the sake of clearness. THESE ENDINGS ARE THE SAME FOR ALL NOUNS, SINGULAR AND PLURAL.

(*a*) 1. Nominative.	வர்த்தகன் *varttagan̲*	a merchant
2. Accusative.	வர்த்தகனை *varttagan̲-äi*	a merchant
3. Instrumental or Ablative of connection.	வர்த்தகனால் *varttagan̲-āl*	by a merchant
	வர்த்தகனோடு *varttagan̲-ōḍu*	(together) with a merchant
4. Dative.	வர்த்தகனுக்கு *varttagan̲-ukku*	to a merchant
	வர்த்தகனுக்காக *varttagan̲-ukkāga*	for a merchant

5. Ablative of place whence.	வர்த்தகனில் *varttagan̲-il* வர்த்தகனிலிருந்து *varttagan̲-ilirundu** வர்த்தகனினின்று *varttagan̲-in̲in̲r̲u†*	from a merchant
6. Genitive.	வர்த்தகனுடைய *varttagan̲-uḍäiya* வர்த்தகனின் *varttagan̲-in̲* வர்த்தகனது *varttagan̲-adu*	of a merchant
7. Locative.	வர்த்தகனில் *varttagan̲-il* வர்த்தகனிடத்தில் *varttagan̲-iḍattil‡*	at, in, *or* with a merchant
8. Vocative.	வர்த்தகனே *varttagan̲-ē*	O merchant!

(*b*) The plural of *varttagan̲* is, as explained above, வர்த்தகர் *varttagar* or வர்த்தகர்கள் *varttagargaḷ*. To this, case-terminations are added as in the singular; e.g. Acc. வர்த்தகரை *varttagaräi* or வர்த்தகர்களை *varttagargaḷäi*, Instr. வர்த்தகரால் *varttagarāl*, &c. Similarly, Acc. pl. of மரம் *maram*=மரங்களை *maraṅgaḷäi*, Instr. மரங்களால் *maraṅgaḷāl*, &c.

(*c*) Observe that all these case-endings begin with vowels. Hence, when they are affixed to nouns ending in vowels or consonants, the euphonic changes explained in par. 12 (i. and iv.) take place; e.g. *maläi+äi=maläiyäi* மலையை (Acc.); *puli+āl=puliyāl* புலியால் (Instr.); *paçu+ukku=paçuvukku* பசுவுக்கு (Dat.); *tālu+ukku=tālukku* தாலுக்கு (Dat.; see § 12, i., exc. *a*); *āḍu+ukku=āṭṭukku* ஆட்டுக்கு (Dat.; see § 12, i., exc. *a*); *çōr̲u+ukku=çōt̲t̲ukku* சோற்றுக்கு (Dat.);

* Literally means "being from." இருந்து *irundu* is the gerund or adverbial participle of *iru*, "remain." See below, para. 31, ii.

† *In̲in̲r̲u* is a euphonic combination of இல்+நின்று *il+nin̲r̲u* "standing from." See above, para. 12, viii. *Nin̲r̲u* is the gerund of *nil*. See below, para. 31, ii.

‡ *Iḍattil* itself is the locative of *iḍam*, "place."

kal+äi=kalläi கல்லை (Acc.), but *kāl+äi=kālāi* காலை (see § 12, iv.).

Exceptions:—

(1) Nouns ending in *m* change *m* into *ttu* in the singular before adding the case-suffixes; as, *marattu* (from *maram* மரம்)+*äi*, *marattäi* மரத்தை (Acc.); *maṉam* மனம், however, becomes usually *maṉadäi* மனதை instead of *maṉattäi*.

(2) The increments *aṯṯu* and *iṉ* are often inserted between the noun and the case-endings; e.g. *çila+aṯṯu+äi=çilavaṯṯäi* சிலவற்றை; *çila+aṯṯu+iṉ+äi=çilavaṯṯiṉäi* சிலவற்றினை; *kal+iṉ+äi=kalliṉäi* கல்லினை; *marattu* (from *maram*)+*iṉ+äi=marattiṉäi* மரத்தினை.

Pronouns.

16. Pronouns are declined in the same way as nouns, and with the same case-endings. In the oblique cases, however, some of them change root, as may be seen from the following models:—

A. Personal Pronouns.

Singular.

1. Nom.	நான் *nāṉ* (Poet. யான் *yāṉ*)	I
2. Acc.	என்னை *eṉ-ṉ-äi**	me
3. Instr.	என்னால் *eṉ-ṉ-āl* என்னோடு *eṉ-ṉ-ōḍu*	by me with me
4. Dat.	எனக்கு *eṉ-akku*† எனக்காக *eṉ-akkāga*	to me for me
5. Abl.	என்னில் *eṉ-ṉ-il* என்னிலிருந்து *eṉ-ṉ-ilirundu* என்னினின்று *eṉ-ṉ-iniṉṟu*	from me
6. Gen.	என் *eṉ*, எனது *eṉ-adu* என்னுடைய *eṉ-ṉ-uḍäiya* என்னின் *eṉ-ṉ-iṉ*	of me.
7. Loc.	என்னில் *eṉ-ṉ-il* என்னிடத்தில் *eṉ-ṉ-iḍattil*	in *or* with me

* For the doubling of final ṉ, see above, § 12, iv., exc.

† This short form of the root takes *akku*, not *ukku*.

Plural.

1. Nom.	நாம் *nām** (Poet. யாம் *yām*) நாங்கள் *nāṅ-gaḷ*	we
2. Acc.	நம்மை *nam-m-äi* எங்களை *eṅ-gaḷ-äi* (Poet. எம்மை *em-m-äi*)	us
3. Instr.	நம்மால், எங்களால், (எம்மால்) *nam-m-āl, eṅgaḷ-āl, (em-m-āl)*	by us
	நம்மோடு, எங்களோடு, (எம்மோடு) *nam-m-ōḍu, eṅgaḷ-ōḍu, (em-m-ōḍu)*	with us
4. Dat.	நமக்கு, எங்களுக்கு, (எமக்கு), எங்கட்கு *nam-akku, eṅgaḷ-ukku, (em-akku), eṅgaṭ-ku*	to us
	நமக்காக *nam-akkāga*, &c.	for us
5. Abl.	நம்மில் *nam-m-il* நம்மிலிருந்து *nam-m-il-irundu* எங்களில் *eṅgaḷ-il* எங்களிலிருந்து *eṅgaḷ-il-irundu* (எம்மில் *em-m-il*), &c.	from us
6. Gen.	நம் *nam*, எங்கள் *eṅgaḷ*, (எம் *em*) நமது, எங்களது, (எமது) *nam-adu, eṅgaḷ-adu, (em-adu)* நம்முடைய *nam-m-uḍäiya* எங்களுடைய *eṅgaḷ-uḍäiya* நம்மின் *nam-m-in̲*, எங்களின் *eṅgaḷ-in̲*	of us, our
7. Loc.	நம்மிடத்தில், நம்மில் *nam-m-iḍattil, nam-m-il* எங்களிடத்தில் *eṅgaḷ-iḍattil* எங்களில் *eṅgaḷ-il*, (எம்மில் *em-m-il*)	in *or* with us

Singular.

1. Nom.	நீ *nī*	thou
2. Acc.	உன்னை *un̲-n̲-äi* (Poet. நின்னை *nin̲-n̲-äi*)	thee
3. Instr.	உன்னால் *un̲-n̲-āl* (நின்னால் *nin̲-n̲-āl*)	by thee
	உன்னோடு *un̲-n̲-ōḍu* (நின்னோடு *nin̲-n̲-ōḍu*)	with thee

* *Nām* "we" including those that are spoken to; *nāṅgaḷ* excludes them.

4. Dat.	உனக்கு *un̲akku* (நினக்கு *nin̲akku*)	to thee
	உனக்காக *un̲akkāga* (நினக்காக *nin̲akkāga*)	for thee
5. Abl.	உன்னில் *un̲n̲il* உன்னிலிருந்து *un̲n̲ilirundu* உன்னினின்று *un̲n̲inin̲r̲u* (நின்னில் *nin̲n̲il*, &c.)	from thee
6. Gen.	உன் *un̲* உனது *un̲adu* உன்னுடைய *un̲n̲uḍäiya* உன்னின் *un̲n̲in̲* (நின் *nin̲*, &c.)	of thee
7. Loc.	உன்னில் *un̲n̲il* (நின்னில் *nin̲n̲il*) உன்னிடத்தில் *un̲n̲iḍattil*	in *or* with thee

Plural.

1. Nom.	நீர் *nīr*,* நீங்கள் *nīṅgaḷ* (Poet. நீவிர் *nīvir*)	you *or* ye
2. Acc.	உம்மை *um-m-äi* உங்களை *uṅgaḷ-äi* (Poet. நும்மை *num-m-äi*)	you
3. Instr.	உம்மால் *ummāl* உங்களால் *uṅgaḷāl* (நும்மால் *nummāl*)	by you
	உம்மோடு *ummōḍu* உங்களோடு *uṅgaḷōḍu* (நும்மோடு *nummōḍu*)	with you
4. Dat.	உமக்கு *umakku* உங்களுக்கு *uṅgaḷukku* (நுமக்கு *numakku*)	to you
	உமக்காக *umakkāga*, &c.	for you
5. Abl.	உம்மில் *ummil* உங்களில் *uṅgaḷil* உம்மிலிருந்து *ummilirundu*, &c.	from you

* *Nīr* is used as an honorific plural, as "you" in English.

6. Gen.	உம் *um*, (நும் *num*), உங்கள் *uṅgaḷ* உமது, (நுமது), உங்களது *umadu*, (*numadu*), *uṅgaḷadu* உம்முடைய *ummuḍäiya* உங்களுடைய *uṅgaḷuḍäiya*	of you
7. Loc.	உம்மில் *ummil*, (நும்மில் *nummil*) உம்மிடத்தில் *ummiḍattil* உங்களில் *uṅgaḷil* உங்களிடத்தில் *ungaḷiḍattil*	in *or* with you

B. Demonstrative Pronouns
(or Personal Pronouns of the Third Person).

Singular.

	M.	F.	N.
1. Nom.—	அவன் *avan̲*, he	அவள் *avaḷ*, she	அது *adu*, it (Poet. அஃது *aḥdu*)
2. Acc.—	அவனை *avan̲-äi*	அவளை *avaḷ-äi*	அதை *ad-äi* அதனை *ad-an̲-äi**
3. Instr.—	அவனால் *avan̲āl*	அவளால் *avaḷāl*	அதால் *adāl* அத்தால் *attāl* அதினால் *adin̲āl*† அதனால் *adan̲āl**
	அவனோடு *avan̲ōḍu*	அவளோடு *avaḷōḍu*	அதோடு *adōḍu* அதினோடு, அதனோடு *adin̲ōḍu*,† *adan̲ōḍu**
4. Dat.—	அவனுக்கு *avan̲ukku* (Poet. அவற்கு) *avat̲ku*	அவளுக்கு *avaḷukku*	அதற்கு *adat̲ku** அதிற்கு *adit̲ku*† அதுக்கு *adukku* அதனுக்கு *adan̲ukku**
	அவனுக்காக *avan̲ukkāga*	அவளுக்காக *avaḷukkāga*	அதற்காக *adat̲kāga*,* &c.
5. Abl.—	அவனில் *avan̲il*, &c.	அவளில் *avaḷil*, &c.	அதில் *adil* அதனில் *adan̲il*, &c.

* Here the increment *an̲* is inserted between *adu* and the case-ending, with due observation of the rules of euphony.

† Here *in̲* is inserted.

6. Gen.—

அவன் *avan̲*	அவள் *avaḷ*	அதின் *adin̲*, அதன் *adan̲*
அவனது *avan̲adu*	அவளது *avaḷadu*	அதினது *adin̲adu*
அவனுடைய *avan̲uḍäiya*	அவளுடைய *avaḷuḍäiya*, &c.	அதினுடைய *adin̲uḍäiya*, &c.
அவனின் *avan̲in̲*		

7. Loc.—

அவனில் *avan̲il*	அவளில் *avaḷil*	அதில், அதனில் *adil*, *adan̲il*
அவனிடத்தில் *avan̲iḍattil*	அவளிடத்தில் *avaḷiḍattil*	அதினிடத்தில் *adin̲iḍattil*
		அதனிடத்தில் *adan̲iḍattil*

Plural.

1. Nom.—

M. & F.	N.
அவர் *avar**	அவை *aväi*
அவர்கள் *avargaḷ**	அவைகள் *aväigaḷ*
	அதுகள் *adugaḷ*

2. Acc.—

அவரை *avar-äi*	அவைகளை *aväigaḷ-äi*
அவர்களை *avargaḷ-äi*	அவற்றை *av-at̲t̲-äi*†

3. Instr.—

அவரால் *avarāl*	அவைகளால் *aväigaḷāl*
அவர்களால் *avargaḷāl*	அவற்றால் *avat̲t̲āl*
	அவற்றினால் *av-at̲t̲-in̲-āl*
அவரோடு *avarōḍu*	அவைகளோடு *aväigaḷōḍu*
அவர்களோடு *avargaḷōḍu*	அவற்றினோடு *avat̲t̲in̲ōḍu*

4. Dat.—

அவர்களுக்கு *avargaḷukku*	அவைகளுக்கு *aväigaḷukku*
அவர்கட்கு *avargaṭku*‡	அவற்றிற்கு *av-at̲t̲-it̲-ku*
அவருக்கு *avarukku*	
அவர்க்கு *avarkku*	
அவர்களுக்காக *avargaḷukkāga*, &c.	அவைகளுக்காக *aväigaḷukkāga*, &c.

* Used also in the singular honorifically.

† *At̲t̲u* is inserted here (§ 15, *c*, exc. 2). ‡ ள + கு = ட்கு.

5. Abl.—

அவர்களில் *avargaḷil*	அவைகளில் *aväigaḷil*
அவரில் *avaril*, &c.	அவற்றில் *avaṯṯil*, &c.

6. Gen.—

அவர் *avar*	அவைகளுடைய *aväigaḷuḍäiya*
அவர்கள் *avargaḷ*	அவற்றினுடைய *avaṯṯiṉuḍäiya*
அவருடைய *avaruḍäiya*	அவற்றின் *avaṯṯiṉ*
அவர்களுடைய *avargaḷuḍäiya*	

7. Loc.—

அவரில் *avaril*	அவைகளில் *aväigaḷil*
அவர்களில் *avargaḷil*, &c.	அவற்றில் *avaṯṯil*, &c.

In the same way are declined :—

DEMONSTRATIVE.

M.	F.	N.	
இவன் *ivaṉ*	இவள் *ivaḷ*	இது *idu*	this person *or* thing
உவன் *uvaṉ*	உவள் *uvaḷ*	உது *udu*	that yonder person *or* thing

INTERROGATIVE.

M.	F.	N.	
எவன் *evaṉ*	எவள் *evaḷ*	எது *edu*	which person *or* thing?
யாவன் *yāvaṉ*	யாவள் *yāvaḷ*	யாது *yādu*	

The Interrogative யார் *yār* or ஆர் *ār*, "who," is used for both masculine and feminine, and for both numbers. என்ன *eṉṉa*, "what," is an indeclinable, but என்னம் *eṉṉam*, which is sometimes used for it, is declined like மரம் *maram*. by changing the final *m* to *ttu*; as, Dat. என்னத்துக்கு *eṉṉattukku*, "for what."

The Reflexive Pronoun தான் *tāṉ* (pl. தாம் *tām* or தாங்கள் *tāṅgaḷ*), "self," is shortened to தன் *taṉ* (pl. தம் *tam* or தங்கள் *taṅgaḷ*) in the oblique cases; as, Acc. sing. தன்னை *taṉṉäi*, pl. தம்மை *tammäi*, தங்களை *taṅgaḷäi*; Instr. தன்னால் *taṉṉāl*, &c.

The Distributive Pronouns "each," &c., are expressed by doubling the pronouns அவன் *avaṉ*, அவள் *avaḷ*, அது *udu*, and தன் *taṉ*; as, அவனவனுடைய *avaṉavaṉuḍäiya*, "of each person" (masc.); தன்தன்காரியம் *taṉ-taṉ-kāriyam*, "their respective business."

Adjectives.

17. (*a*) Attributive words are not declined, and are placed before the nouns they qualify, as in English. These words are either the inflectional bases of nouns, or verbal roots, or adjectives and relative participles; e.g. ஆற்று* மீன் *āttu mīn*, "river fish"; சுடு நீர் *çuḍu nīr*, "hot water" (*çuḍu*, "to be hot"); பெரிய வர்த்தகன் *periya varttagan*, "a great merchant"; எழுதின காயிதம் *eṛudina kāyidam*, "the written letter" (see para. 31, i.).

(*b*) The Demonstrative Adjective அந்த *anda*, "that," "those," இந்த *inda*, "this," "these," and the Interrogative Adjective எந்த *enda*, "which?" are also indeclinable; as, அந்த பசுக்களுக்கு *anda paçukkaḷukku*, "to those cows." In the same way are used the prefixes *a*, *i*, *u*, and *e*, respectively to point out things at a distance, things near, and things yonder, and to ask a question (cf. § 10 and 12, i. *b*).

(*c*) The past relative participle (see below, para. 31, i.) of ஆ *ā*, "to be," "to become," namely ஆன *āna* or ஆகிய *āgiya* (forms of ஆயின *āyina* and ஆகின *āgina*), added to any noun will put this noun in attributive relation to the one following; as, நீலமான புடவை *nīlam-āna puḍavāi*, "blue cloth" (*nīlam* being the colour blue); same as நீலப்புடவை *nīla-p-puḍavāi*. So also தச்சனாகிய யோசேப் *taccan-āgiya Yōçēp*, "Joseph the carpenter," and யோசேபென்னும் தச்சன் *Yōçēp ennum taccan*, "the carpenter who is called Joseph" (*ennum* being the future relative participle of *en*, "to say *or* call"). The present என்கிற *engira* is colloquially used for the future *ennum*.

The relative participles உள்ள *uḷḷa*, "containing, possessing within itself" (from root *uḷ*), அற்ற *atta* (from அறு *aṟu*, "to cease"), and இல்லாத *illāda* (from இல் *il*, "not"), as well as ஈன *īna* (Sanskrit *hīna*, "devoid of," pp. p. of root *hā*), are added to nouns to form adjectives in the same way as *āna*. Generally *uḷḷa* and *āna* have the same difference in meaning as their negatives *atta* and *illāda*; e.g. நேசமுள்ள தாய் *nēçam-uḷḷa tāy*, "affectionate mother"; நேசமற்ற பெண்சாதி *nēçam-atta peṇçādi*, "affection-less wife."

For the Comparative and Superlative Degrees, see Syntax.

---

* This is the inflectional base of ஆறு. Nouns ending in *am* may, instead of following this rule, simply drop final *m*; as, *paṇa-p-peṭṭi*, "money-box." Cf. also *iruppu-k-kadavu*, "iron door," *iruppu* being the adj. form of *irumbu*, "iron." Similarly *maruttu*, adj. form of *marundu*, "medicine."

Derivative Nouns.

18. From primitive stems of nouns, adjectives and verbs, Derivative Nouns in frequent use are formed by the addition of the following suffixes:—

(*a*) மை *mäi*=English -ness or -hood; as, தீ *tī*, "fire, evil," தீமை *tī-mäi*, "wickedness, vice"; சிறு *çiṟu*, "small," சிறுமை *çiṟumäi*, "smallness"; நல் *nal*, "good," நன்மை *naṉmäi*, "goodness" ($l+m=\underline{n}m$); ஆள் *āḷ* or ஆண் *āṇ*, "man," ஆண்மை *āṇmäi*, "manliness" ($\underset{.}{l}+m=\underset{.}{n}m$); கன்னி *kaṉṉi*, "maiden," கன்னிமை *kaṉṉimäi*, "maidenhood *or* virginity." See also Verbal Nouns, paras. 32–37.

(*b*) வான் *vāṉ*, மான் *māṉ*, காரன் *kāraṉ* (from Skt. *vat*, *mat* and *kāra*), ஆளி *āḷi* (m. and f.), ஆளன் *āḷaṉ* (m.), ஆட்டி *āṭṭi* (f.), சாலி *çali* (m. and f.), &c.; as, நிசவான் *niça-vāṉ*, "honest man," கல்விமான் *kalvi-māṉ*, "learned man," கூலிக்காரன் *kūli-k-kāraṉ*, "labourer," புத்திசாலி *putti-çāli*, "wise person," கூட்டாளி *kuṭṭ-āḷi*, "colleague."

(*c*) The personal terminations,* or rather the contracted forms of the personal pronoun of the third person, namely:—

	Singular.	Plural.
Masc.	அவன், ஆன், ஓன், அன் *avaṉ*, *āṉ*, *ōṉ*, *aṉ*	அவர், ஆர், ஓர், அர் *avar*, *ār*, *ōr*, *ar* (Masc. and Fem.)
Fem.	அவள் *avaḷ*, ஆள் *āḷ*, அள் *aḷ*	
Neut.	அது *adu*, து *du*	அவை *aväi*, அன *aṉa*, அ *a*

Final *u* of adjectives often becomes *i* before these suffixes.

சின்ன *çiṉṉa*, "small."

Sing.	M.	சின்னவன் *çiṉṉavaṉ*,	a lad
	F.	சின்னவள் *çiṉṉavaḷ*,	a lass
	N.	சின்னது *çiṉṉadu*,	that which is small
Plur.	M.F.	சின்னவர்(கள்) *çiṉṉavar(gaḷ)*,	small people
	N.	சின்னவை(கள்) *çiṉṉaväi(gaḷ)*, or சின்ன *çiṉṉa*,	small things

* Personal terminations of the first and second persons also can be added to nouns to form conjugated appellatives, as *pāvi-y-ēṉ*, "I a sinner" (*pāvi*, "sinner"). See para. 50.

பெரு *peru*, "great."

Sing.	M.	பெரியவன் *peri-y-avan*,	a great man
	F.	பெரியவள் *periyavaḷ*,	a great woman
	N.	பெரியது *periyadu*,	a great thing
Plur.	M. F.	பெரியோர் *periyōr*,	great persons
	N.	பெரியவை(கள்) *periyavăi(gaḷ)*, or பெரிய *periya*,	great things

பரதேசம்* *paradēçam*, "foreign land."

Sing.	M.	பரதேசத்தான் *paradēçatt-āṉ*,	a foreign man
	F.	பரதேசத்தாள் *paradēçattāḷ*,	a foreign woman
	N.	பரதேசத்தது *paradēçattadu*,	a foreign thing
Plur.	M. F.	பரதேசத்தார்(கள்) *paradēçattār(gaḷ)*,	foreign persons
	N.	பரதேசத்தவை(கள்) *paradēçattavăi(gaḷ)*,	foreign things

From the adjectives எல்லா *ellā* and சகல *çagala* (Skt. *sakala*), both meaning "all," are formed the nouns எல்லாரும் *ellār-um* (or எல்லோரும் *ellōr-um*) and சகலரும் *çagalar-um*, "all persons"; எல்லாம் *ellām* and சகலமும் *çagalam-um*, "all animals" or "all things." These, being words expressing universality, take the affix உம் *um*. When they are adjectives, the affix *um* is added to the noun which they qualify; as, எல்லா பிள்ளைகளுக்கும் *ellā piḷḷăigaḷukk'-um*, "to all children"; சகல துரைசாணிகளும் *çagala turăiçāṉigaḷ-um*, "all ladies."

The noun-forms *ellār-um* and *çagalar-um* are declined like *avar* (see para. 16. B), adding *um* to each case-termination; as, எல்லாருக்கும் *ellārukk'-um*, "to all persons."

எல்லாம் *ellām* (i.e. *ellā* + *um*) is declined with the insertion of the increment *aṯṯu* (para. 15, *c*, 2); as, Dat. எல்லாவற்றுக்கும் ***ellā-v-aṯṯu-kk'-um***, Gen. எல்லாவற்றினும் ***ellā-v-aṯṯ-iṉ-um***; whilst சகலமும் *çagalam-um* follows the declension of nouns ending in *m* (para. 15, *c*, 1); as, Dat. சகலத்துக்கும் *çagalattu-kk'-um*, Loc. சகலத்திலும் *çagalatt'-il-um*, the affix *um* being added each time.

---

* The personal endings are added to the inflectional bases of nouns (cf. para. 15, *c*, exc. i). This word is often written and pronounced பிறதேசம், *piṟadēçam*.

The Numerals.

19. **Cardinals.**

	Tamil Signs.	Name.	Adjectival Form.
1	௧	ஒன்று *on̲r̲u* (vulg. ஒண்ணு *oṇṇu*)	ஒரு *oru* before consonants*; ஓர் *ōr* before vowels†
2	௨	இரண்டு *iraṇḍu* (vulg. ரெண்டு *reṇḍu*)	இரு *iru*, ஈர் *īr*, இரண்டு *iraṇḍu* (இருவர் *iruvar*, "two persons")
3	௩	மூன்று *mūn̲r̲u* (vulg. மூணு *mūṇu*)	மு *mu*, மூ *mū*, மூன்று *mūn̲r̲u* (மூவர் *mūvar*, "three persons")
4	௪	நாலு *nālu*, நான்கு *nān̲gu*	நால் *nāl*, நான்கு *nān̲gu*, நான் *nān̲* (நால்வர் *nālvar*, "four persons")
5	௫	ஐந்து *aindu* (vulg. அஞ்சு *añju*)	ஐ *ai*, ஐம் *aim*, ஐந்து *aindu* (ஐவர் *aivar*, "five persons")
6	௬	ஆறு *ār̲u*	அறு *ar̲u*, ஆறு *ār̲u*
7	௭	ஏழு *ēṛu*	எழு *eṛu*, ஏழு *ēṛu*
8	௮	எட்டு *eṭṭu*	எண் *eṇ*, எட்டு *eṭṭu*
9	௯	ஒன்பது *on̲badu*	
10	௰	பத்து *pattu*	பது *padu*, பதின் [*padin̲*
11	௰௧	பதினொன்று *padin̲-on̲r̲u*	பதினொரு *padin̲-oru*

* As ஒரு பொடியன் *oru poḍiyan̲*, "a boy."

† As ஓர் எழுத்து *ōr eṛuttu*, "a letter"; ஒருவன் *oruvan̲* or ஒருத்தன் *oruttan̲*, "a certain male person"; ஒருத்தி *orutti*, "a certain female."

	Tamil Signs.	Name.
12	௰௨	பன்னிரண்டு *paṉ-ṉ-iraṇḍu** (பன்னிருவர் *paṉ-ṉ-iruvar*, "twelve persons")
13	௰௩	பதின்மூன்று *padiṉ-mūṉṟu*
14	௰௪	பதினாலு *padi'ṉālu*,† பதினான்கு *padi'ṉāṉgu*†
15	௰௫	பதினைந்து *padiṉ-aindu*
16	௰௬	பதினாறு *padiṉ-āṟu*
17	௰௭	பதினேழு *padiṉ-ēṛu*
18	௰௮	பதினெட்டு *padiṉ-eṭṭu*
19	௰௯	பத்தொன்பது *patt'-oṉbadu*
20	௨௰	இருபது *iru-badu*, or இருவது *iru-vadu*
21	௨௧	இருபத்தொன்று *iru-batt'-oṉṟu*, or இருவத்தொண்ணு *iruvatt'oṇṇu*
22	௨௨	இருபத்திரண்டு *irubatt'-iraṇḍu*
23	௨௩	இருபத்துமூன்று *irubattu-mūṉṟu*, &c.
30	௩௰	முப்பது *muppadu*
40	௪௰	நாற்பது *nāṯ-padu* [i.e. *nāl+padu*]
50	௫௰	ஐம்பது *aim-badu*
60	௬௰	அறுபது *aṟu-badu*
70	௭௰	எழுபது *eṛu-badu*, or எழுவது *eṛu-vadu*
80	௮௰	எண்பது *eṇ-badu*
90	௯௰	தொண்ணூறு *toṇṇūṟu* [i.e. *toḷ+nūṟu*]
100	௱	நூறு *nūṟu* (Adjectival—நூற்று *nūṯṯu*)
101	௱௧	நூற்றொன்று *nūṯṯ'-oṉṟu*; 103, *nūṯṯu-mūṉṟu*, [&c.
200	௨௱	இருநூறு *iru-nūṟu*
300	௩௱	முந்நூறு *mu-n-nūṟu*
400	௪௱	நானூறு *nā'-ṉūṟu*
500	௫௱	ஐந்நூறு *ain-nūṟu*
600	௬௱	அறுநூறு *aṟu-nūṟu*

* *Paṉ* is a contracted form of *padiṉ*. Here final *ṉ* is doubled before initial *i*. See above, para. 12, iv., exc.

† Combinations of *padiṉ+nālu* and of *padiṉ+nāṉgu*. Here *ṉ+n=ṉ*. See above, para. 12, viii.

	Tamil Signs.	Name.
700	௭௱	எழுநூறு *eṛu-nūṟu*
800	௮௱	எண்ணூறு *eṇ-ṇūṟu*
900	௯௱	தொள்ளாயிரம் *toḷ-ḷ-āyiram*
1000	௲	ஆயிரம் *āyiram* (Adj.—ஆயிரத்து *āyirattu*)
1001	௲௧	ஆயிரத்தொன்று *āyiratt'-oṉṟu*]
1100	௲௱ or ௧௧௰௰	ஆயிரத்தொருநூறு *āyiratt'-oru-nūṟu*
1200	௲௨௱ or ௧௨௰௰	ஆயிரத்திருநூறு *āyiratt'-iru-nūṟu*
1900	௲௯௱ or ௧௯௰௰	ஆயிரத்துத்தொள்ளாயிரம் *āyirattu-t-toḷ-ḷ-*[*āyiram*
1906	௲௯௱௬	ஓராயிரத்துத்தொள்ளாயிரத்தாறு [*ōr-āyirattu-t-toḷ-ḷ-āyiratt'-āṟu*
2000	௨௲	இரண்டாயிரம் *iraṇḍ'-āyiram*
3000	௩௲	மூவாயிரம் *mū-v-āyiram*, &c.
100,000	௱௲	இலட்சம் *ilaṭcam*

Ordinals.

20. Ordinals are formed by the addition of ஆம் *ām* or ஆவது *āvadu* to the cardinals, with the exception of ஒன்று *oṉṟu*, which makes முதல் *mudal*, முதலாம் *mudal-ām*, or முதலாவது *mudal-āvadu*, "first," and in compounds ஓராம் *ōr-ām*, as முப்பத்தோராம் *muppatt'-ōrām*, "the thirty-first." The form in *ām* is used only as an adjective, as இரண்டாம் புஸ்தகம் *iraṇḍām pustagam*, "the second book"; that in *āvadu* may be either an adjective or an adverb, as நான் நாலாவது போனேன் *nāṉ nālāvadu pōṉēṉ*, "I went fourth."

21. By repeating the first shortened syllable or letter of the numbers up to ten, with the exception of nine, Distributives are formed; thus:—

ஒவ்வொன்று *ovvoṉṟu*, one by one;
இவ்விரண்டு *ivviraṇḍu*, two by two, in twos;
மும்மூன்று *mummūṉṟu*, three by three;
நன்னாலு *naṉṉālu*, or நன்னான்கு *naṉṉāṉgu*, by fours;

ஐயைந்து *aiyaindu*, or ஐவ்வைந்து *aivvaindu*, by fives;
அவ்வாறு *avvāṟu*, by sixes;
எவ்வேழு *evvēṛu*, by sevens;
எவ்வெட்டு *evveṭṭu*, by eights;
பப்பத்து *pappattu*, or பவ்வத்து *pavvattu*, by tens.

22. FRACTIONS.

$\frac{1}{80}$	ஒ	காணி *kāṇi*	$\frac{3}{20}$	ங	மூன்றுமா *mūnṟu-mā*
$\frac{3}{80}$	ஞ	முக்காணி *mukkāṇi*	$\frac{4}{20}$ i.e. $\frac{1}{5}$	ஐ	நாலுமா *nālu-mā*, or நான்குமா *nāngu-ma*
$\frac{1}{20}$	ப	மா *mā*; $\frac{1}{40}$ அ *aräi-mā*	$\frac{1}{8}$	ஒ	அரைக்கால் *aräik-kāl*
$\frac{1}{16}$	பஒ	மாகாணி *mā-gāṇi*, or வீசம் *vīçam*	$\frac{1}{4}$	வ	கால் *kāl*
$\frac{2}{20}$ or $\frac{1}{10}$	ஐ	இரண்டுமா *iraṇḍu-mā*, or இருமா *iru-mā*	$\frac{1}{2}$	உ	அரை *aräi*
			$\frac{3}{4}$	ஜ	முக்கால் *mukkāl*

[N.B.—In mixed fractions, as $1\frac{1}{2}$, the final *u* of the numeral is dropped before an initial vowel, or is changed into *ē* before a consonant, as *onṟu* + *aräi* = *onṟ'aräi*, $1\frac{1}{2}$, and *onṟu* + *kāl* = *onṟē kāl*, $1\frac{1}{4}$, not *oṟu kāl*, which means 'one quarter.']

Verbs.

23. (*a*) The Tamil verb has three principal tenses, namely, the Present, the Past, and the Future, and one Negative form *without any indication of time*; e.g.

குளிக்கிறேன் *kuḷi-kkiṟ-ēn*,	I bathe,	1st pers.	sing.	Present.
குளித்தேன் *kuḷi-tt-ēn*,	I bathed,	,,	,,	Past.
குளிப்பேன் *kuḷi-pp-ēn*,	I shall bathe,	,,	,,	Future.
குளியேன் *kuḷi(y)ēn*,	I do not bathe, *or* I did not bathe, *or* I shall not bathe,	,,	,,	(Negative.)

Let us now analyse these four forms. We see that they all have the unmodified root *kuḷi*, and the ending *ēn*, the sign of the 1st person singular. The first three, moreover, have each a middle increment, different in each case, which obviously distinguishes the tense; whilst in the fourth there is no such middle-particle, the personal ending being added directly to the root with due observation of the usual rules of euphony.

(*b*) The personal endings are :—

	Singular.	Plural.
1st pers.	*ēṉ* (*al*, *aṉ*, and *eṉ**)	*ōm* (*am*, *ām*, *em*, *ēm**)
2nd ,,	*āy* (*i* and *äi**)	*īr* or *īrgaḷ* (*ir**)
3rd ,, Masc.	*āṉ* (*aṉ**)	*ār* or *ārgaḷ* (*ar**)
3rd ,, Fem.	*āḷ* (*aḷ**)	*ār* or *ārgaḷ* (*ar**)
3rd ,, Neut.	*du* or *adu*, *ṟu* (or *iṯṯu*) (*ā* and *ādu* confined to the negative verb), and *um* (future)	*a*, *aṉa** (*ā* confined to the negative verb), *adugaḷ* (vulgar), and *um* (future)

24. The personal endings are added to verbs as follows :—

(*a*) *Present Tense.*

Singular.

1st person	குளிக்கிறேன்	*kuḷi-kkiṟ-ēṉ*	I bathe, I am bathing
2nd ,,	குளிக்கிறாய்	*kuḷi-kkiṟ-āy*	thou bathest
3rd ,,	குளிக்கிறான்	*kuḷi-kkiṟ-āṉ*	he bathes
	குளிக்கிறாள்	*kuḷi-kkiṟ-āḷ*	she bathes
	குளிக்கிறது	*kuḷi-kkiṟ-adu*	it bathes (neut.)
	குளிக்கின்றது	*kuḷi-kkiṉṟ-adu*	it bathes (neut.)

Plural.

1st person	குளிக்கிறோம்	*kuḷi-kkiṟ-ōm*	we bathe
2nd ,,	குளிக்கிறீர்	*kuḷi-kkiṟ-īr*	you bathe
	குளிக்கிறீர்கள்	*kuḷi-kkiṟ-īrgaḷ*	you bathe
3rd ,,	குளிக்கிறார்	*kuḷi-kkiṟ-ār*	they bathe (m.f.)
	குளிக்கிறார்கள்	*kuḷi-kkiṟ-ārgaḷ*	they bathe (m.f.)
	குளிக்கின்றன	*kuḷi-kkiṉṟ-aṉa*	they bathe (neut.)
	குளிக்கிறதுகள்	*kuḷi-kkiṟ-adugaḷ*	they bathe (neut.)

[*ṉ* and *aṉ* in *kuḷikkiṉṟadu* and in *kuḷikkiṉṟaṉa* are probably euphonic insertions. See also para. 15, *c*, exc. 2.]

(*b*) *Past Tense.*

Singular.

1st	குளித்தேன்	*kuḷi-tt-ēṉ*	I bathed
2nd	குளித்தாய்	*kuḷi-tt-āy*	thou bathedst

* Poetical or rare forms hardly employed in common Tamil.

3rd	குளித்தான் *kuḷi-tt-āṉ*	he bathed
	குளித்தாள் *kuḷi-tt-āḷ*	she bathed
	குளித்தது *kuḷi-tt-adu*	it bathed (neut.)

Plural.

1st	குளித்தோம் *kuḷi-tt-ōm*	we bathed
2nd	குளித்தீர்(கள்) *kuḷi-tt-īr* (or *-īrgaḷ*)	you bathed
3rd	குளித்தார்(கள்) *kuḷi-tt-ār(gaḷ)*	they bathed (m. f.)
	குளித்தன *kuḷi-tt-aṉa*[a]	they bathed (neut.)

[[a] The singular is generally used for this form.]

(*c*) *Future Tense.*

Singular.

1st	குளிப்பேன் *kuḷi-pp-ēṉ*	I shall bathe
2nd	குளிப்பாய் *kuḷi-pp-āy*	thou wilt bathe
3rd	குளிப்பான் *kuḷi-pp-āṉ*	he will bathe
	குளிப்பாள் *kuḷi-pp-āḷ*	she will bathe
	குளிக்கும் *kuḷi-kk-um*[a]	it will bathe (neut.)

Plural.

1st	குளிப்போம் *kuḷi-pp-ōm*	we shall bathe
2nd	குளிப்பீர்(கள்) *kuḷi-pp-īr(gaḷ)*	you will bathe
3rd	குளிப்பார்(கள்) *kuḷi-pp-ār(gaḷ)*	they will bathe (m. f.)
	குளிக்கும் *kuḷi-kk-um*[a]	they will bathe (neut.)

[[a] The third person neuter of the future is the same in the singular and the plural. It is formed by adding *kkum* to the roots of those verbs which take the middle increment (or tense-sign) *kkiṟu* in the present, and *um* to those which take *kiṟu* (i.e. *giṟu*, see para. 27), *y* and *v* being often inserted for the sake of euphony; thus, வளருகிறேன் *vaḷar(u)-giṟ-ēṉ*, "I grow," makes வளரும் *vaḷar-um*; செய்கிறேன் *çey-giṟ-ēṉ*, "I do," செய்யும் *çey-y-um*; இரைகிறது *irāi-giṟ-adu*, "it roars," இரையும் *irāi-y-um*; அழுகிறேன் *aṟu-giṟ-ēṉ*, "I weep," அழுவும் *aṟu-v-um*; but ஆழுகிறது *āṟu-giṟ-adu*, from root ஆழ் "be depressed," gives ஆழும் *āṟ-um* (cf. § 12, i. *a*); வருகிறேன் *varu-giṟ-ēṉ*, "I come," வரும் *var-um*; தருகிறேன் *taru-giṟ-ēṉ*, "I give," தரும் *tar-um* (the roots being taken as *var* and *tar*, not *vā* and *tā*). There are, however, a few roots which take *kum*

(or *gum*) instead of *um*; as, நில் *nil*, "stand," நிற்கும் *niṯ-kum* (*l*+*k*=*ṯk*); கேள் *kēḷ*, "hear," கேட்கும் *kēṭ-kum* (*ḷ*+*k*=*ṭk*); நோ *nō*, "ache," நோகும் *nō-gum* or நோவும் *nō-v-um*; போ *pō*, "go," போகும் *pō-gum*, contracted to போம் *pōm*.]

(*d*) *Negative.*

Singular.

1st	குளியேன் *kuḷi-y-ēṉ*	I do not bathe
2nd	குளியாய் *kuḷi-y-āy*	thou dost not bathe
3rd	குளியான் *kuḷi-y-āṉ*	he does not bathe
	குளியாள் *kuḷi-y-āḷ*	she does not bathe
	குளியாது *kuḷi-y-ādu* (குளியா *kuḷi-y-ā*)	it does not bathe (neut.)

Plural.

1st	குளியோம் *kuḷi-y-ōm*	we do not bathe
2nd	குளியீர்(கள்) *kuḷi-y-īr(gaḷ)*	you do not bathe
3rd	குளியார்(கள்) *kuḷi-y-ār(gaḷ)*	they do not bathe (m. f.)
	குளியா *kuḷi-y-ā*	they do not bathe (neut.)

25. This regular negative, with the exception of some persons of it, is not much used colloquially. The one in common use is obtained by the addition of இல்லை *illäi*, "not," to the so-called infinitive of the verb, without any regard to time, number, or person. Thus, குளிக்க *kuḷikka* being the infinitive of *kuḷi* (see below, para. 38), we get

Singular—			
நான் *nāṉ*	குளிக்கவில்லை *kuḷikka-v-illäi*	I	do, did, shall, *or* will not bathe
நீ *nī*, or நீர் *nīr*		thou	
அவன் *avaṉ*		he	
அவள் *avaḷ*		she	
அது *adu*		it	
Plural—			
நாம் *nām*, or நாங்கள் *nāṅgaḷ*		we	
நீர் *nīr*, or நீர்கள் *nīrgaḷ*		you *or* ye	
அவர் *avar* or அவர்கள் *avargaḷ*		they	
அவை *aväi* (neut.)			

26. A still more common negative is formed by the addition of *illäi* to the neuter participial noun (§ 32-33), present, past and future; as,

நான் *nāṉ*, நீ *nī*, &c.	குளிக்கிறது + இல்லை = குளிக்கிறதில்லை *kuḷikkiṟadu + illäi = kuḷikkiṟad'illäi*	I, thou, &c.	do not bathe
	குளித்தது + இல்லை = குளித்ததில்லை *kuḷittadu + illäi = kuḷittad'illäi*		did not bathe
	குளிப்பது + இல்லை = குளிப்பதில்லை *kuḷippadu + illäi = kuḷippad'illäi*		will not bathe

[See also para. 47 on Auxiliary and Defective verbs.]

27. In the foregoing example, the middle increment or sign of the present tense is *kkiṟ*, that is *kkiṟu* (க்கிறு) with the elision of the final short *u* before the personal terminations; the sign of the past is *tt* (த்த்), and that of the future is *pp* (ப்ப்). These are STRONG FORMS, and are, as a rule, used in the conjugation of verbs with an "active-transitive" or causative signification. There are, however, very many verbs, both transitive and intransitive, which either take the WEAKER FORMS *kiṟ* or *kiṟu*, pronounced *giṟu* (கிறு), in the present, *t* or *d* (த்) or *nd* (ந்த்) or *iṉ** (இன்) in the past, and *p* or *b* (ப்) or *v* (வ்) in the future, or follow a middle course by taking the strong forms *kkiṟ* and consequently *pp* in the present and future, and the weak or middle form *nd* in the past. Thus:—

Root.	Present.	Past.	Future.
நெய் weave	நெய்கிறேன் *ney-giṟ-ēṉ* I weave	நெய்தேன் *ney-d-ēṉ* I wove	நெய்வேன் *ney-v-ēṉ* I shall weave
	நெய்கிறாய் *ney-giṟ-āy* thou weavest	நெய்தாய் *ney-d-āy* thou wovest	நெய்வாய் *ney-v-āy* thou wilt weave
	நெய்கிறான் *ney-giṟ-āṉ* he weaves	நெய்தான் *ney-d-āṉ* he wove	நெய்வான் *ney-v-āṉ* he will weave
	&c. &c.	&c. &c.	&c. &c.

* Strictly speaking, *i* is the sign of the past, *ṉ* being only a euphonic insertion.

என் say	என்கிறேன் *eṉ-giṟ-ēṉ* I say என்கிறாய் *eṉ-giṟ-āy* thou sayest &c. &c.	என்றேன் * *eṉ-ṟ-ēṉ* I said என்றாய் *eṉ-ṟ-āy* thou saidst &c. &c.	என்பேன் *eṉ-b-ēṉ* I shall say என்பாய் *eṉ-b-āy* thou wilt say &c. &c.
சேர் or சேரு approach	சேருகிறேன் *çēru-giṟ-ēṉ* I approach சேருகிறாய் *çēru-giṟ-āy* thou approachest &c. &c.	சேர்ந்தேன்† *çēr-nd-ēṉ* I approached சேர்ந்தாய் *çēr-nd-āy* thou didst approach &c. &c.	சேருவேன் *çēru-v-ēṉ* I shall approach சேருவாய் *çēru-v-āy* thou wilt approach &c. &c.
பேசு speak	பேசுகிறேன் *pēçu-giṟ-ēṉ* I speak &c. &c.	பேசினேன்† *pēç-iṉ-ēṉ* I spoke &c. &c.	பேசுவேன் *peçu-v-ēṉ* I shall speak &c. &c.
நட walk	நடக்கிறேன் *naḍa-kkiṟ-ēṉ* I walk நடக்கிறாய் *naḍa-kkīṟ-āy* thou walkest &c. &c.	நடந்தேன் *naḍu-nd-ēṉ* I walked நடந்தாய் *naḍa-nd-āy* thou walkedst &c. &c.	நடப்பேன் *naḍa-pp-ēṉ* I shall walk நடப்பாய் *naḍa-pp-āy* thou wilt walk &c. &c.

Exceptions :—

(*a*) Short dissyllabic roots of this *weak conjugation*, which end in கு *ku*, டு *ḍu*, and று *ṟu*, do not often take the "middle-increment" in the past, but simply drop the final *u* and double the consonant *k*, *ḍ*, or *ṟ* before adding the personal terminations; as, நக்கேன் *nak-k-ēṉ*, past tense of நகு *nagu*, "laugh"; சுட்டேன் *çuṭ-ṭ-ēṉ*, of

* i.e. என் + த் + ஏன் (*eṉ*+*t*+*ēṉ*), ன் + த் having become ன்ற். See para. 12, viii.

† The final short *u* of roots such as *çēru*, *pēçu*, not being radical, is often elided. Cf. para. 12, i. (*a*).

சுடு *çuḍu*, "burn"; and பெற்றேன் *peṯ-ṯ-ēṉ*, of பெறு *peṟu*, "obtain." (Cf. 12, iv., exception.) போடு *pōḍu*. "put," also follows this rule, as its past tense is போட்டேன் *pōṭ-ṭ-ēṉ*. Thus :—

Root.		Present.	Past.	Future.
நகு *nagu*,	laugh	நகுகிறேன் *nagu-giṟ-ēṉ*	நக்கேன் *nak-k-ēṉ*	நகுவேன் *nagu-v-ēṉ*
சுடு *çuḍu*	burn	சுடுகிறேன் *çuḍu-giṟ-ēṉ*	சுட்டேன் *çuṭ-ṭ-ēṉ*	சுடுவேன் *çuḍu-v-ēṉ*
இடு *iḍu*	give	இடுகிறேன் *iḍu-giṟ-ēṉ*	இட்டேன் *iṭ-ṭ-ēṉ*	இடுவேன் *iḍu-v-ēṉ*
பெறு *peṟu*,	obtain	பெறுகிறேன் *peṟu-giṟ-ēṉ*	பெற்றேன *peṯ-ṯ-ēṉ*	பெறுவேன் *peṟu-v-ēṉ*

(*b*) Some verbs of this class form their past tenses in both ways; e.g.

Root.		Present.	Past.	Future.
தகு *tagu*	be fit	தகுகிறேன் *tagu-giṟ-ēṉ*	தகுந்தேன் *tagu-nd-ēṉ* or தக்கேன் *tak-k-ēṉ*	தகுவேன் *tagu-v-ēṉ*
மிகு *migu*	exceed	மிகுகிறேன் *migu-giṟ-ēṉ*	மிகுந்தேன் *migu-nd-ēṉ* or மிக்கேன் *mik-k-ēṉ*	மிகுவேன் *migu-v-ēṉ*
அறு *aṟu*	cease	அறுகிறேன் *aṟu-giṟ-ēṉ*	அறுந்தேன் *aṟu-nd-ēṉ* or அற்றேன் *aṯ-ṯ-ēṉ*	அறுவேன *aṟu-v-ēṉ*

28. The following verbs may serve as models for the formation of the present, the past, and the future, as well as the infinitive treated of in para. 38 :—

1. Root: படி *paḍi*, "learn *or* read."

Present.	Past.	Future.	Infinitive.
படிக்கிறேன் *paḍi-kkiṟ-ēṉ*	படித்தேன் *paḍi-tt-ēṉ*	படிப்பேன் *paḍi-pp-ēṉ*	படிக்க *paḍi-kka*

2. Root: பிடி *piḍi*, "seize."

பிடிக்கிறேன்	பிடித்தேன்	பிடிப்பேன்	பிடிக்க
piḍi-kkir̲-ēn̲	*piḍi-tt-ēn̲*	*piḍi-pp-ēn̲*	*piḍi-kka*

3. Root: களி *kaḷi*, "rejoice."

களிக்கிறேன்	களித்தேன்	களிப்பேன்	களிக்க
kaḷi-kkir̲-ēn̲	*kaḷ -tt-ēn̲*	*kaḷi-pp-ēn̲*	*kaḷi-kka*

4. Root: வாசி *vāçi*, "read."

வாசிக்கிறேன்	வாசித்தேன்	வாசிப்பேன்	வாசிக்க
vāçi-kkir̲-ēn̲	*vāçi-tt-ēn̲*	*vāçi-pp-ēn̲*	*vāçi-kka*

5. Root: அழை *aṛäi*, "invite."

அழைக்கிறேன்	அழைத்தேன்	அழைப்பேன்	அழைக்க
aṛäi-kkir̲-ēn̲	*aṛäi-tt-ēn̲*	*aṛäi-pp-ēn̲*	*aṛäi-kka*

6. Root: கா *kā*, "preserve."

காக்கிறேன்	காத்தேன்	காப்பேன்	காக்க
kā-kkir̲-ēn̲	*kā-tt-ēn̲*	*kā-pp-ēn̲*	*kā-kka*

7. Root: படு *paḍu*, "lie down."

படுக்கிறேன்	படுத்தேன்	படுப்பேன்	படுக்க
paḍu-kkir̲-ēn̲	*paḍu-tt-ēn̲*	*paḍu-pp-ēn̲*	*paḍu-kka*

8. Root: இரு *iru*, "be."

இருக்கிறேன்	இருந்தேன்	இருப்பேன்	இருக்க
iru-kkir̲-ēn̲	*iru-nd-ēn̲*	*iru-pp-ēn̲*	*iru-kka*

9. Root: இற *ir̲a*, "die."

இறக்கிறேன்	இறந்தேன்	இறப்பேன்	இறக்க
ir̲a-kkir̲-ēn̲	*ir̲a-nd-ēn̲*	*ir̲a-pp-ēn̲*	*ir̲a-kka*

10. Root: ஆழ் *āṛ* (or ஆழு *āṛu*), "be deep."

ஆழுகிறது	ஆழ்ந்தது	ஆழும்	ஆழ
āṛu-gir̲-adu	*āṛ-nd-adu*	*āṛ-um*	*āṛ-a*

11. Root: இகழ் *igaṛ* (or இகழு *igaṛu*), "reproach."

இகழுகிறேன்	இகழ்ந்தேன்	இகழுவேன்	இகழ
igaṛu-gir̲-ēn̲	*igaṛ-nd-ēn̲*	*igaṛu-v-ēn̲*	*igaṛ-a*

12. Root: சேர் *çēr* (or சேரு *çēru*), "approach."

சேருகிறேன்	சேர்ந்தேன்	சேருவேன்	சேர
çēru-gir̲-ēn̲	*çēr-nd-ēn*	*çēru-v-ēn̲*	*çēr-a*

13. Root: வே *vē* (or வேகு *vēgu*), "burn."

வேகிறேன் *vē-gir̲-ēn̲*	வெந்தேன் *ve-nd-ēn̲* (root shortened)	வேவேன் *vē-v-ēn̲*, or வேகுவேன் *vēgu-v-ēn̲*	வேவ *vē-v-a*, or வேக *vēga*

14. Root: நோ *nō* (or நோகு *nōgu*), "ache."

நோகிறேன் *nō-gir̲-ēn̲*	நொந்தேன் *no-nd-ēn̲* (root shortened)	நோவேன் *nō-v-ēn̲*, or நோகுவேன் *nōgu-v-ēn̲*	நோவ *nō-v-a*, or நோக *nōg-a*

15. Root: சா *çā* (or சாகு *çāgu*), "die."

சாகிறேன் *çā-gir̲-ēn̲*	செத்தேன் *çe-tt-ēn̲* (irregular)	சாவேன் *çā-v-ēn̲*, or சாகுவேன் *çāgu-v-ēn̲*	சாவ *çā-v-a*, or சாக *çāg-a*

16. Root: *தரு *taru* (or தா *tā*), "give."

தருகிறேன் *taru-gir̲-ēn̲*	தந்தேன் *ta-nd-ēn̲*	தருவேன் *taru-v-ēn̲*	தர *tar-a*

17. Root: *வரு *varu* (or வா *vā*), "come."

வருகிறேன் *varu-gir̲-ēn̲*	வந்தேன் *va-nd-ēn̲*	வருவேன் *varu-v-ēn̲*	வர *var-a*

18. Root: செய் *çey*, "do."

செய்கிறேன் *çey-gir̲-ēn̲*	செய்தேன் *çey-d-ēn̲*	செய்வேன் *çey-v-ēn̲*	செய்ய *çey-y-a*

19. Root: பெய் *pey*, "scatter, rain."

பெய்கிறேன் *pey-gir̲-ēn̲*	பெய்தேன் *pey-d-ēn̲*	பெய்வேன் *pey-v-ēn̲*	பெய்ய *pey-y-a*

20. Root: வை *vai*, "abuse."

வைகிறேன் *vai-gir̲-ēn̲*	வைதேன் *vai-d-ēn̲*	வைவேன் *vai-v-ēn̲*	வைய *vai-y-a*

---

* Except in the past tense and in the imperative, these two verbs add the conjugational terminations regularly to தரு *taru* and வரு *varu*.

21. Root: பொரு *poru*, "fight."

பொருகிறேன் *poru-giṟ-ēṉ*	பொருதேன் *poru-d-ēṉ*	பொருவேன் *poru-v-ēṉ*	பொர *por-a*

22. Root: தொழு *toṛu*, "worship."

தொழுகிறேன் *toṛu-giṟ-ēṉ*	தொழுதேன் *toṛu-d-ēṉ*	தொழுவேன் *toṛu-v-ēṉ*	தொழ *toṛ-a*

23. Root: என் *eṉ*, "say."

என்கிறேன் *eṉ-giṟ-ēṉ*	என்றேன் *eṉ-ṟ-ēṉ**	என்பேன் *eṉ-b-ēṉ*	என *eṉ-a*, or என்ன *eṉ-ṉ-a*

24. தின் *tiṉ* (or தின்னு *tiṉṉu*), "eat."

தின்கிறேன் *tiṉ-giṟ-ēṉ*, or தின்னுகிறேன் *tiṉṉu-giṟ-ēṉ*	தின்றேன் *tiṉ-ṟ-ēṉ*,*	தின்பேன் *tiṉ-b-ēṉ*	தின்க *tiṉ-ga*, or தின்ன *tiṉ-ṉ-a*

25. Root: உண் *uṇ* (or உண்ணு *uṇṇu*), "eat."

உண்கிறேன் *uṇ-giṟ-ēṉ*	உண்டேன் *uṇ-ḍ-ēṉ*†	உண்பேன் *uṇ-b-ēṉ*	உண்ண *uṇ-ṇ-a*, or உண்க *uṇ-ga*

26. Root: காண் *kāṇ* (or கண் *kaṇ*), "see."

காண்கிறேன் *kāṇ-giṟ-ēṉ*	கண்டேன் *kaṇ-ḍ-ēṉ*†	காண்பேன் *kāṇ-b-ēṉ*	காண *kāṇ-a*

27. Root: நில் *nil* (or நில்லு *nillu*), "stand, stay."

நிற்கிறேன் *niṯ-kiṟ-ēṉ*‡, or நில்லுகிறேன் *nillu-giṟ-ēṉ*	நின்றேன் *niṉ-ṟ-ēṉ*§	நிற்பேன் *niṯ-p-ēṉ*‖ (நில்லுவேன்) (*nillu-v-ēṉ*)	நிற்க *niṯ-ka*

28. Root: செல் *çel* (or செல்லு *çellu*), "go, pass."

செல்லுகிறேன் *çellu-giṟ-ēṉ*, or செல்கிறேன் *çel-giṟ-ēṉ*	சென்றேன் *çeṉ-ṟ-ēṉ*§	செல்லுவேன் *çellu-v-ēṉ*	செல்ல *çel-l-a*

29. Root: இகல் *igal* (or இகலு *igalu*), "hate, oppose."

இகலுகிறேன் *igalu-giṟ-ēṉ*	இகன்றேன் *igaṉ-ṟ-ēṉ* §	இகலுவேன் *igalu-v-ēṉ*	இகல *igal-a*

---

* *ṉ+t=ṉṟ* (pronounced *ndr*). † *ṇ+t=ṇḍ*. ‡ *l+k=ṯk*. § *l+t=ṉṟ*. ‖ *l+p=ṯp*.

30. Root: கல் *kal*, "learn."

கற்கிறேன்	கற்றேன்	கற்பேன்	கற்க
*kaṯ-kiṟ-ēṉ**	*kaṯ-ṯ-ēṉ*†	*kaṯ-p-ēṉ*‡	*kaṯ-ka*

31. Root: ஆள் *āḷ* (or ஆளு *āḷu*), "rule."

ஆளுகிறேன்	ஆண்டேன்	ஆளுவேன்	ஆள
āḷu-giṟ-ēṉ	*āṇ-ḍ-ēṉ*§	*āḷu-v-ēṉ*	*āḷ-a*

32. Root: கொள் *koḷ* (or கொள்ளு *koḷḷu*), "take, contain."

கொள்ளுகிறேன்	கொண்டேன்	கொள்ளுவேன்	கொள்ள
koḷḷu-giṟ-ēṉ	*koṇ-ḍ-ēṉ*§	*koḷḷu-v-ēṉ*	*koḷ-ḷ-a*

33. Root: கேள் *kēḷ*, "listen, ask."

கேட்கிறேன்	கேட்டேன்	கேட்பேன்	கேட்க
kēṭ-kiṟ-ēṉ‖	*kēṭ-ṭ-ēṉ* §	*kēṭ-p-ēṉ*¶	*kēṭ-ka*

34. Root: தூங்கு *tūṅgu*, "sleep."

தூங்குகிறேன்	தூங்கினேன்	தூங்குவேன்	தூங்க
tūṅgu-giṟ-ēṉ	*tūṅg'-iṉ-ēṉ*	*tūṅgu-v-ēṉ*	*tūṅg'-a*

35. Root: எழுது *eṛudu*, "write."

எழுதுகிறேன்	எழுதினேன்	எழுதுவேன்	எழுத
eṛudu-giṟ-ēṉ	*eṛud'-iṉ-ēṉ*	*eṛudu-v-ēṉ*	*eṛud'-a*

36. Root: செலுத்து *çeluttu* (causative of *çel*, no. 28), "cause to go, expend."

செலுத்துகிறேன்	செலுத்தினேன்	செலுத்துவேன்	செலுத்த
çeluttu-giṟ-ēṉ	*çelutt'-iṉ-ēṉ*	*çeluttu-v-ēṉ*	*çelutt'-a*

37. Root: போ *pō* (or போயு *pōyu*, or போகு *pōgu*), "go."

போகிறேன்	போயினேன்	போவேன்	போக
pō-giṟ-ēṉ	*pōy-iṉ-ēṉ*, or போனேன் *pō-ṉ-ēṉ***	*pō-v-ēṉ*, or போகுவேன் *pōgu-v-ēṉ*	*pōg-a*

38. சொல் *çol* (or சொல்லு *çollu*), "speak."

சொல்லுகிறேன்	சொன்னேன்	சொல்லுவேன்	சொல்ல
çollu-giṟ-ēṉ	*çoṉṉēṉ* (for சொல்லினேன் *çoll-iṉ-ēṉ*)	*çollu-v-ēṉ*	*çoll-a*

---

* *l+k=ṯk*. † *l+t=ṯṯ* (see para. 12, viii.). ‡ *l+p=ṯp*.
§ *ḷ+t=ṇḍ* or *ṭṭ*. ‖ *ḷ+k=ṭk*. ¶ *ḷ+p=ṭp*.

** The contracted form in common use. Cf. root ஆ *ā* (or ஆகு *āgu*, ஆயு *āyu*), "become," *ā-giṟ-ēṉ* or *āgu-giṟ-ēṉ*, *ā-ṉ-ēṉ* or *āy-iṉ-ēṉ*, *āv-ēṉ*, *āg-a*.

[N.B.—Polysyllabic roots ending in *u*, and also dissyllabic roots of which the first syllable is *long*, as பேசு *pēçu*, "speak," காட்டு *kāṭṭu*, "show," கட்டு *kaṭṭu*,* "tie," பண்ணு *paṇṇu*,* "make," follow more or less the conjugation of nos. 34–38.]

29. As mentioned before (§ 27), the strong middle increments or tense-signs *kkir̲*, *tt*, and *pp* are used as a rule by transitive or causative verbs, and the weak forms, *gir̲*, *d*, &c., by intransitive verbs. Hence, the same root may sometimes take both the forms, with transitive and intransitive significations; e.g.

Root.	Present.	Past.	Future.	Infinitive.
மேய் *mēy*	மேய்கிறது *mēy-gir̲-adu* (the cow) grazes	மேய்ந்தது *mēy-nd-adu*	மேயும் *mēy-um*	மேய *mēy-a*
	மேய்க்கிறேன் *mēy-kkir̲-ēn̲* I feed (cattle)	மேய்த்தேன் *mēy-tt-ēn̲*	மேய்ப்பேன் *mēy-pp-ēn̲*	மேய்க்க *mēy-kka*
அசை *açäi*	அசைகிறேன் *açäi-gir̲-ēn̲* I tremble	அசைந்தேன் *açäi-nd-ēn̲*	அசைவேன் *açäi-v-ēn̲*	அசைய *açäi-y-a*
	அசைக்கிறேன் *açäi-kkir̲-ēn̲* I shake	அசைத்தேன் *açäi-tt-ēn̲*	அசைப்பேன் *açäi-pp-ēn̲*	அசைக்க *açäi-kka*
வீழ் *vīṛ* or வீழு *vīṛu*	வீழ்கிறேன் *vīṛ-gir̲-ēn̲* I fall	வீழ்ந்தேன் *vīṛ-nd-ēn̲*	வீழுவேன் *vīṛu-v-ēn̲*	வீழ *vīṛ-a*
	வீழ்க்கிறேன் *vīṛ-kkir̲-ēn̲* I cause to fall	வீழ்த்தேன் *vīṛ-tt-ēn̲*	வீழ்ப்பேன் *vīṛ-pp-ēn̲*	வீழ்க்க *vīṛ-kka*
விடு *viḍu*	விடுகிறேன் *viḍu-gir̲-ēn̲* I leave	விட்டேன் *viṭ-ṭ-ēn̲*†	விடுவேன் *viḍu-v-ēn̲*	விட *viḍ-a*
	விடுக்கிறேன் *viḍu-kkir̲-ēn̲* I dismiss	விடுத்தேன் *viḍu-tt-ēn̲*	விடுப்பேன் *viḍu-pp-ēn̲*	விடுக்க *viḍu-kka*

* The first syllable is "long by position."

† Cf. § 27, exc. *a*.

கெடு *keḍu*	கெடுகிறேன் *keḍu-giṟ-ēṉ* I perish	கெட்டேன் *keṭ-ṭ-ēṉ*	கெடுவேன் *keḍu-v-ēṉ*	கெட *keḍ-a*
	கெடுக்கிறேன் *keḍu-kkiṟ-ēṉ* I destroy	கெடுத்தேன் *keḍu-tt-ēṉ*	கெடுப்பேன் *keḍu-pp-ēṉ*	கெடுக்க *keḍu-kka*

See also Causative Verbs, para. 49.

30. From all the foregoing examples it is evident that, in conjugating a verb, the learner has first to find out the root, and then the particular middle increment which it takes in the present, past, and future tenses. A thorough mastery of the rules and explanations given above will make this comparatively easy. In case of doubt it is always best to consult the dictionary.*

Participles.

31. Participles are of two kinds, Relative and Adverbial.

i. *The Relative Participle* (பெயரெச்சம் *peyar-eccam*) *is a verbal adjective with an affirmative or negative signification, standing in attributive relation to the noun which follows it.*

In the Affirmative, its present and past forms are obtained by dropping the personal endings of the present and past tenses, and adding *a* to the conjugational base.

Thus, ஓடுகிறேன் *ōḍugiṟ-ēṉ*, "I run," gives ஓடுகிற *ōḍugiṟ-a*, "running," and ஓடினேன் *ōḍiṉ-ēṉ*, "I ran," ஓடின *ōḍiṉ-a*, "run"; ஆகிறேன் *āgiṟ-ēṉ*, "I become," ஆகிற *āgiṟ-a*, "becoming," and ஆனேன் *āṉ-ēṉ* or ஆயினேன் *āy-iṉ-ēṉ*, "I became," ஆன *āṉ-a* or ஆயின *āyiṉ-a*.

Hence, ஓடுகிற குதிரை *ōḍugiṟa kudirăi*="a running horse" (i.e. a horse that runs, or is running), and ஓடின குதிரை *ōḍiṉa kudirăi*="a horse that ran."

The Future form is the same as the third person neuter of the future tense (24. c.). Thus, குதிரை ஓடும் *kudirăi ōḍum*= "the horse will run," whilst ஓடும் குதிரை *ōḍum kudirăi*= "the horse that will run" (or, that runs as matter of habit).

The Negative Relative Participle for all tenses is obtained by adding ஆத *āda* or simply ஆ *ā* (chiefly in poetry) to the

---

* For a classification of Tamil verbs, see paragraphs 55 to 70 of Dr. Pope's "Handbook of the Ordinary Dialect of the Tamil Language," *Oxford*, 1904.

root, with due observation of euphonic rules; as, *ōḍu*+*āda* (or *ā*)=ஓடாத *ōḍ'āda* or ஓடா *ōḍ'ā* and ஓடா(த) குதிரை *ōḍ'āda* (or *ōḍ'ā*) *kudirāi*="a horse that did not, does not, *or* will not run." So, *çey* ("do")+*āda* or *ā*=செய்யாத *çey-y-āda* or செய்யா *çey-y-ā*, and அதைச்செய்யாத மனிதன் *adai-c-cey-yāda manidan*="a man who did not (does *or* will not) do it."

Although this participle qualifies nouns of any gender, number, or case (just like an English adjective) without itself undergoing any change, yet when it is formed from a transitive verb it has its usual governing power; e.g.

நான் ஓட்டின குதிரை *nān ōṭṭina kudirāi*, "a horse that I drove" (lit. I-driven horse), and குதிரையை ஓட்டின நான் *kudirāiyāi ōṭṭina nān*, 'I who drove a horse." *Ōṭṭina* is the causative form of *ōḍina*, both from root *ōḍu* (see para. 49).

எந்த உயிரையும் கொல்லாத ஒரு சந்நியாசி *enda uyirāi-y-um kollāda oru çanniyāçi*, "an ascetic who does (did or will) not kill any life whatever." Here *uyirāi* is in the accusative case governed by *kollāda*.

ii. The Adverbial Participle or Gerund (வினை எச்சம் *vinäi-eccam*) also has affirmative and negative forms.

A. The Affirmative is obtained in two ways:—

(*a*) Those verbs which take இன் *in* as their middle particle of the past simply drop the final *n* of the conjugational base. Thus, from பண்ணின் *paṇṇ-in*, the conjugational stem of the past tense *paṇṇin-ēn*, "I made," we get the gerund பண்ணி *paṇṇi*, "having made," by dropping the final *n*. So, in the word எழுதினேன் *eṛudin-ēn*, "I wrote," the conjugational base is எழுதின் *eṛudin*, and the gerund is therefore எழுதி *eṛudi*, "having written."

(*b*) All other verbs add உ *u* to the conjugational base of the past tense. Thus, பார்த்த் *pārtt* is the conjugational base of பார்த்தேன் *pārtt-ēn*, "I saw"; add உ *u* to it, and you get the gerund பார்த்து *pārtt-u*, "having seen." So, செய்து *çeyd-u*, "having done," from செய்தேன் *çeyd-ēn*; இருந்து *irund-u*, "having remained," from இருந்தேன் *irund-ēn*; என்று *enṟ-u*, "having said," from என்றேன் *enṟ-ēn*.

B. The Negative Adverbial Participle is obtained by the addition of *ādu* or *āmal* to the root. One of the forms is,

therefore, the same as the third person singular neuter of the negative verb. Thus, from root குளி *kuḷi*, "to bathe," are obtained குளியாது *kuḷi-y-ādu* and குளியாமல் *kuḷi-y-āmal*, "not bathing."

c. As the gerund is only an adverbial extension of the predicate, it requires a finite verb to complete the sentence; e.g.

அவன் நடந்து வந்தான் *avan̲ nadandu vandān̲*, "he came walking" (lit. he having walked, came).

நான் வீட்டுக்கு வந்து, தாயாரைக்கண்டு, அச்சங்கதி சொன்னேன் *nān̲ vīṭṭukku vandu, tāyārāi-k-kaṇḍu, a-c-caṅgadi** *çonnēn̲*, "I came home, saw the mother, and told her that matter" (lit. I to the house having come, the mother having seen, that matter related).

Thus, in translating into Tamil, whenever a subject has two or more verbs, it is best to render all of them except the last by the gerund. The Tamil language recognizes only one finite verb in a sentence, simple or compound.

VERBAL AND ABSTRACT NOUNS.

32. PARTICIPIAL NOUNS.—By the addition of the personal terminations of the third person, *an̲*, *aḷ*, *du* for the singular, and *ar* or *argaḷ*, *väi* (*aväi*) or *väigaḷ* or *a* for the plural (§ 23, *b*), to the present, past, and negative relative participles, a large number of participial nouns in frequent use are formed. Thus, from the relative participles of *kuḷi* (namely குளிக்கிற *kuḷikkir̲a*, குளித்த *kuḷitta*, and குளியாத *kuḷiyāda*) are obtained:—

Present.

Masc.	குளிக்கிறவன் *kuḷikkir̲a-v†-an̲*	he who bathes	குளிக்கிறவர் *kuḷikkir̲a-v†-ar*	they who bathe
Fem.	குளிக்கிறவள் *kuḷikkir̲a-v†-aḷ*	she who bathes	குளிக்கிறவர்கள் *kuḷikkir̲a-v†-argaḷ*	
Neut.	குளிக்கிறது *kuḷikkir̲a-du*‡	that which bathes, or the bathing	குளிக்கிறவை(கள்) *kuḷikkir̲a-väi* or *-väigaḷ*	those which bathe

---

* For *accaṅgadi-y-äi*; the accusative case-ending of neuter nouns is, as a rule, not expressed.

† *v* is a euphonic insertion.

‡ This is the same as the 3rd sing. neut. indic. present.

Past.

Masc.	குளித்தவன் *kuḷittu-v**-*an̲*	he who bathed	குளித்தவர் *kuḷitta-v**-*ar*	they who bathed
Fem.	குளித்தவள் *kuḷitta-v**-*aḷ*	she who bathed	குளித்தோர் *kuḷittōr* (contracted form)	
Neut.	குளித்தது *kuḷitta-du*†	that which bathed, *or* the having bathed	குளித்தவை(கள்) *kuḷitta-väi* or *-väigaḷ*; குளித்தன *kuḷitta-n̲-a*‡	those which bathed

Negative.

Masc.	குளியாதவன் *kuḷiyāda-v-an̲*	he who does (did, &c.) not bathe	குளியாதவர் *kuḷiyāda-v-ar*
Fem.	குளிடாதவள் *kuḷiyāda-v-aḷ*	she who does (did, &c.) not bathe	குளியாதவர்கள் *kuḷiyāda-v-argaḷ*
Neut.	குளியாதது *kuḷiyāda-du*	that which does (did, &c.) not bathe, *or* the non-bathing	குளியாதவை(கள்) *kuḷiyāda-väi* or *-väigaḷ*

33. Participial Nouns of the Future tense are obtained by the addition of the same personal terminations of the third person to a participial adjective of the future tense (not in use), formed like the rel. part. of the present and past by affixing *a* to the conjugational base of the future tense, ப் *p* being substituted for final வ் *v* of the weak base, except in the neuter singular. Thus, the conjugational base of குளிப்டேன் *kuḷippēn̲*, "I shall bathe," is *kuḷipp-* (see above, para. 24, *c.*); those of தின்பேன் *tin̲bēn̲*, "I shall eat," and செய்வேன் *çeyvēn̲*, "I shall do," are தின்ப் *tin̲b-* and செய்வ் *çeyv-*. By adding *a* and substituting *p* for *v*, we get the future participial forms (not in use) குளிப்ப *kuḷipp-a*, தின்ப *tin̲b-a*, and செய்ப *çeyb-a* or செய்வ *çeyv-a*. From these, by the further addition of personal endings, we obtain the following participial nouns with a future signification:—

குளிப்பவன் *kuḷippa-r-an̲*	he who will bathe
குளிப்பவள் *kuḷippa-v-aḷ*	she who will bathe
குளிப்பது *kuḷippa-du*	that which will bathe

* *v* is a euphonic insertion.

† Same as the 3rd sing. neut. indic. past.

‡ *n̲* is a euphonic insertion.

குளிப்பவர்(கள்) *kuḷippa-v-ar(gaḷ)* they who will bathe
குளிப்பவை(கள்) *kuḷippa-väi(gaḷ)* those which will bathe

தின்பவன் *tiṉba-v-aṉ* (he who will eat)	செய்பவன் *çeyba-v-aṉ* (he who will do)
தின்பவள் *tiṉba-v-aḷ*	செய்பவள் *çeyba-v-aḷ*
தின்பது *tiṉba-du*	செய்வது *çeyva-du*
தின்பவர்(கள்) *tiṉba-var(gaḷ)*	செய்பவர்(கள்) *çeyba-var(gaḷ)*
தின்பவை(கள்) *tiṉba-väi(gaḷ)*	செய்பவை(கள்) *çeyba-väi(gaḷ)*

34. All these participial nouns usually take a subject, and have the same governing power as the verbs from which they are derived. They are, moreover, declined like any other noun; e.g.

அவனைக்கொன்றவன் இவன் *avaṉäi-k-koṉṟavaṉ ivaṉ*, "this is he that killed him."

அதைச்செய்வது சரியல்ல *adäi-c-ceyvadu çari-y-alla*, "it is not proper to do that" (lit. the doing that in a future time is not proper).

நீதிக்காரன் பொய் சொன்னவளைத்தண்டித்தான் *nīti-k-kāraṉ poy çoṉṉavaḷäi-t-taṇḍittāṉ*, "the judge punished the woman who spoke the untruth" (*çoṉṉavaḷäi*, acc.).

35. Another class of verbal nouns is formed by adding கை *käi* (pronounced *gäi*), அல் *al* (தல் *tal*, கல் *kal*, and குதல் *kudal*) to the roots of verbs which take the middle increment கிறு *kiṟu* (i.e. *giṟu*) in the present, and க்கை *kkäi*, த்தல் *ttal*, க்கல் *kkal*, க்குதல் *kkudal* to those which take க்கிறு *kkiṟu*. They express the act or its results, and have in some instances the same governing power as participial nouns. That in *käi* is frequently used in the locative case to signify an adverbial clause of time; e.g.

aḍäi (attain to) + *käi* = அடைகை *aḍäigäi*, "attainment."
paḍu (lie down) + *kkäi* = படுக்கை *paḍukkäi*, "the lying prostrate," "a bed *or* litter."
varu (come) + *al* = வரல் *varal*, "a coming."
pēçu (talk) + *tal* = பேசுதல் *pēçudal*, "a speaking *or* speech."
*ā (become) + *käi* = ஆகை *āgäi*, "becoming."
,, ,, + *kal* = ஆகல் *āgal*.
,, ,, + *kudal* = ஆகுதல் *āgudal*.

* Probably ஆகு *āgu* was the base, and the suffixes are *äi*, *al*, and *tal*, the final *u* of the base being dropped before a vowel. Cf. போகை *pōgäi*, போகல் *pōgal*, போகுதல் *pōgudal*, from root *pō* (*pōgu*), "go." The verbal noun போதல் *pōdal* is from root *pōdu*, "be sufficient."

paḍi (read) + *ttal* = படித்தல் *paḍittal*, "reading, learning."
eḍu (take) + *kkal* = எடுக்கல் *eḍukkal*.
நான் உங்களைக்கூப்பிடுகையில் *nāṉ uṅgaḷäi-k-kūppiḍugäiyil* (locative), "while I was calling you."
நான் புஸ்தகத்தைப்படித்தல் நல்லது *nāṉ pustagattäi-p-paḍittal nalladu*, "my (lit. I) reading the book is good."

36. Verbal nouns expressing only the abstract idea, and with no governing power, are also formed by the conversion of verbal roots into nouns, with or without modification, and the addition of such terminations as *äi*, *am*, *vi*, *väi*, *u*, *vu*, *ku*, *pu*, *ti* or *di*, *çi*, &c.; e.g. சுருட்டு *çuruṭṭu*, "a rolling up, cigar"; சுற்று *çuṯṯu*, "circuit"; கூற்று *kūṯṯu*, "proclamation" (from root கூறு); கூச்சம் *kūccam*, "shyness" (from rt. கூசு); கெடு *keḍu* or கேடு *kēḍu*, "ruin" (fr. கெடு); எழுத்து *eṛuttu*, "writing, letter" (fr. எழுது); உடை *uḍäi*, "garment" (fr. உடு); நோக்கம் *nōkkam*, "look, view" (fr. நோக்கு); தேற்றம் *tēṯṯam*, "assurance" (fr. தேறு); கேள்வி *kēḷvi*, "hearing, question" (fr. கேள்); தீர்வை *tīrväi*, "decision, toll" (fr. தீர்); திறவு *tiṟavu* or திறப்பு *tiṟappu*, "opening" (fr. திற); நீக்கு *nīkku* or நீக்கம் *nīkkam*, "separation" (fr. நீ); கிழிவு *kiṛivu*, "a rent *or* tear" (fr. கிழி); நட்பு *naṭpu*, "friendship" (fr. நள்); வெறிப்பு *veṟippu*, "drunkenness" (fr. வெறி); தெரிப்பு *terippu*, "informing, communication" (fr. தெரி); விடுதி *viḍudi*, "leave" (fr. விடு); கெடுதி *keḍudi*, "loss (fr. கெடு); தொடர்ச்சி *toḍarcci* or தொடர்பு *toḍarbu*, "pursuit" (fr. தொடர்); உணர்ச்சி *uṇarcci*, "consciousness" (fr. உணர்).

37. The suffix *mäi* (see para. 18, *a*), which is more or less restricted to classical Tamil, is added to the relative participle (present, past, future, or negative) to form verbal nouns; as, குளிக்கின்றமை *kuḷikkiṉṟa-mäi*, "the bathing"; குளித்தமை *kuḷitta-mäi*, "the having bathed"; குளிப்பமை *kuḷippa-mäi*, "the (future) bathing" (see para. 33); and குளியாமை *kuḷiyā-mäi*, "the not bathing." So, செய்கின்றமை *çeygiṉṟa-mäi*, "the doing"; செய்தமை *çeyda-mäi*, செய்பமை *çeyba-mäi*, and செய்யாமை *çeyyā-mäi*.

Infinitive Mood.

38. There is yet another class of verbal nouns of frequent occurrence, which in some respects answers to the English infinitive mood. To form them, you add க்க *kka* to the roots

of those verbs which take க்கிறு *kkiṟu* in the present, and அ *a* (ய *ya* or வ *va*) to the roots which take கிறு *kiṟu* (*giṟu*); as, குளிக்க *kuḷi-kka*, "to bathe," from குளிக்கிறேன் *kuḷikkiṟēṉ*; செய்ய *çey-y-a*, "to do," from செய்கிறேன் *çeygiṟēṉ*. (See para. 28 for other examples.) A few weak roots take க *ka* instead of simply அ *a*; as, கேட்க *kēṭka*, "to hear" (கேள் + க); நிற்க *niṯka*, "to stand" (நில் + க); கற்க *kaṯka*, "to learn" (கல் + க). Compare para. 24, *c*, note. This infinitive, being itself a verbal noun, has the governing power of one in *du*, such as செய்கிறது *çeygiṟadu* or செய்வது *çeyvadu* (§ 34). Its use may be understood from the following examples:—

நீ குளிக்க வேண்டும் *nī kuḷikka vēṇḍum*, "you must bathe" (lit. you to bathe is necessary). Here *nī* is the subject of *kuḷikka*, which itself is the subject of *vēṇḍum*.

நான் அதைச்செய்ய வேண்டும் *nāṉ adäi(c)ceyya vēṇḍum*, "I must do that" (lit. I to do that is necessary). *Nān* is the subject and *adäi* the object of *çeyya*.

அதைச்செய்ய வேண்டும் *adāi(c)ceyya vēṇḍum*, "that must be done" (lit. to do that is necessary).

அவள் குளத்திலே குளிக்கப்போனாள் *avaḷ kuḷattil-ē kuḷikka-p-pōṉāḷ*, "she went to bathe in the tank."

என் தம்பியை வரச்சொல்லு *eṉ tambiyäi vara-c-collu*, "tell my (younger) brother to come."

ஒருவன் ஆட, ஒருவன் பாடுகிறான் *oruvaṉ āḍa, oruvaṉ pāḍugiṟāṉ*, "while one dances, the other sings."

மழை பெய்யக்குளம் நிறையும *maṟäi peyya-k-kuḷam niṟäiyum*. "if rain fall, the tank will be filled."

எனக்குப்பணந் தரவும் *eṉakku-p-paṇan tara-v-um*, "(please) give me money."

Imperative Mood.

39. The simple root or the crude base of a Tamil verb is its 2nd person singular imperative; as, குளி *kuḷi*, "bathe!" நட *naḍa*, "walk!" தின் *tiṉ*, "eat!" கேள் *kēḷ*, "listen *or* ask!" வா *vā*, "come!" தா *tā*, "give!" போ *pō*, "go!"

The 2nd person plural is obtained by the addition of உம் *um* or உங்கள் *uṅgaḷ* to the singular; as, நடவும் *naḍa-v-um*, நடவுங்கள் *naḍa-v-uṅgaḷ*; தின்னும் *tiṉ-ṉ-um*, தின்னுங்கள் *tiṉṉuṅgaḷ*; கேளும் *kēḷ-um*, கேளுங்கள் *kēḷuṅgaḷ*; வாரும் *vār-um*, வாருங்கள் *vāruṅgaḷ*; தாரும் *tār-um*, தாருங்கள் *tāruṅgaḷ* (these

two verbs are irregular; see p. 49, note); போகும் *pōg-um* (usually contracted to போம் *pōm*), போங்கள் *pōṅgaḷ*. Both these forms are used honorifically for the singular; the form in *uṅgaḷ* is used when you wish to be extra polite. A polite imperative is also formed by the addition of *um* to the infinitive; as, படிக்கவும் *paḍikka-v-um*, "please read." In poetry, the plural terminations are *ir*, *īr*, and *min*; as, போதிர் *pō-d-ir*, நடமின் *naḍa-min*, கேண்மினீர் *keṇ-min-īr* (*kēḷ*+*min*=*keṇmin*).

40. The negative imperative, or "prohibitive," is formed by the addition of the particle of emphasis, *ē*, to the 3rd singular neuter of the negative verb (i.e. in other words, by adding *ādē*, *ādēyum*, and *ādēyuṅgaḷ* to the root). Thus, from *varādu*, "it comes not," are formed—

Sing. வராதே *var-ādē*, "don't come."
Plur. வராதேயும் *var-ādē-y-um*, "don't ye come" (*or* "don't come, sir").
வராதேயுங்கள் *var-ādē-y-uṅgaḷ*, ,, ,, (*or* "please, sir, don't come").

Similarly,

போகாதே *pōg-ādē*, "don't go."
போகாதேயும் *pōgādēyum*, "don't go, sir."
போகாதேயுங்கள் *pōgādēyuṅgaḷ*, "(I pray you, sir) do not go."
குளியாதே *kuḷi-y-ādē*, "don't bathe"; also குளிக்காதே *kuḷikkādē* (with increment *kku*).
நடவாதே *naḍa-v-ādē*, and நடக்காதே *naḍakkādē*, "don't walk."

In high Tamil the suffixes *al* and *ēl* for the singular, and *anmin* (i.e. *al*+*min*) for the plural, are added to the root; as, நடவல் *naḍa-v-al* or நடவேல் *naḍa-v-ēl*, "walk not!" நடவன்மின் *naḍa-v-anmin*, "walk ye not!" செய்யன்மின் *çey-y-anmin*, "do ye not!"

Potential, Optative, and Desiderative Verbal Forms.

41. A verbal form answering to the English potential mood is obtained by the addition of கூடும் *kūḍum* to the infinitive, or ஆம் *ām* to the verbal noun in *al* or *kkal* (para. 35). *Kūḍum* is the 3rd person neut. future of *kūḍu*, "join with, be fit," here signifying "ability" or "possibility." *Ām* is evidently a contraction of *āgum*, the 3rd person neut. future of *ā*, "to

become" (pp. 43, and 51 note), implying here the idea of "permission." Thus :—

நான் குளிக்கக்கூடும் *nāṉ kuḷikka-k-kūḍum*, "I can bathe" (lit. I to bathe will be possible). *Nāṉ* is the subject of *kuḷikka*, which, being a verbal noun, is the subject of *kūḍum*. See above, para. 38.

பையனதைச்செய்யக்கூடும் *paiyaṉ adäi-c-ceyya-k-kūḍum*, "the boy can do that" (lit. the boy to do that will be possible). நீ வாசிக்கக்கூடுமா *nī vāçikka-k-kūḍum-ā*, "can you read?"

அவள் நடக்கக்கூடும் என்றான் *avaḷ naḍakka-k-kūḍum eṉṟāṉ*, "he said that she could walk."

நான் ஆற்றிலே குளிக்கலாம் *nāṉ āṯṯilē kuḷ kkal-ām.* "I may bathe in the river." Here *nāṉ* is the subject of *kuḷikkal*, which is itself the subject of *ām*. *Āṯṯil* is the loc. of ஆறு *āṟu*, "river," and *ē*, the enclitic particle of emphasis.

அவனதைச்செய்யலாம் *avaṉ adäi-c-ceyyal-ām*, "he may do that" (lit. he doing that will become).

நான் போகலாம் என்றான் *nāṉ pōgal-ām eṉṟāṉ*, "he said that I might go."

The negative of *kūḍum* is கூடாது *kūḍādu* (cf. para. 24, *d*); that of *āgum* or *ām* is ஆகாது *āgādu*.

நான் இந்த ஆற்றில் குளிக்கக்கூடாது *nāṉ inda āṯṯil kuḷikka-k-kūḍādu*, "I cannot bathe in this river"; but *inda āṯṯil kuḷikka-k-kūḍādu*, = "it is not possible to bathe in this river."

நீ அப்படிச்சொல்லுதல் ஆகாது *nī appaḍi-c-colludal āgādu*, "it is not proper for you to say so" (lit. you saying in that manner is not becoming).

நீ இப்படிச்சேர்த்துக்கொள்ளல்ஆகாதா *nī ippaḍi-c-cērttu-k-koḷḷal āgādā*, "ought you not to have saved up (money) in this way?" Here *koḷḷal* is the subject of *āgādā*, and *nī* that of *çērttukkoḷḷal*.

42. Optative or Desiderative verbal forms can be obtained by the addition of—

(*a*) The enclitic க *ka* to the root of a verb. This form occurs chiefly in poetry, and is the same for all numbers and persons; e.g.

நான் படிக்க *nāṉ paḍi-k-ka*, "let me read."
நீர் நிற்க *nīr niṯ-ka* (*nil*+*ka*), "may you remain."

(*b*) ஆக *āga* (pronounced more like *āha*) to the future tense; as,

குளிப்பேன் *kuḷippēṉ*, "I shall bathe"; குளிப்பேனாக *kuḷippēṉāga*, "may I bathe!" "I desire to bathe!"
பாடுவாள் *pāḍuvāḷ*, "she will sing"; பாடுவாளாக *pāḍuvāḷāga*, "may she sing!"
குளிப்பதாக *kuḷippadāga*, "may it bathe!"

[N.B.—In forming the neuter optative, *āga* is added to the neuter participial noun of the future tense, instead of to the 3rd person neuter future of the verb. Cf. para. 33.]

(*c*) The conjugated forms of the defective verb கட *kaḍa*, "ought," to the infinitive; as,

நீ குளிக்கக்கடவாய் *nī kuḷikka-k-kaḍavāy*, "you ought *or* must bathe."
அதைச்செய்யக்கடவது *adäi-c-ceyya-k-kaḍavadu*, "let that be done" (lit. to do that is desirable).
அது அழியக்கடவது *adu aṛiya-k-kaḍavadu*, "let it perish."

(*d*) ட்டும் *ṭṭum* (probably for ஒட்டும் *oṭṭum*), உம் *um*, and வேண்டும் *vēṇḍum* to the infinitive; as,

நான் குளிக்கட்டும் *nāṉ kuḷikka-ṭṭum*, "let me bathe."
அவன் போகட்டும் *avaṉ pōga-ṭṭum*, "let him go."
அவன் வரவும் *avaṉ vara-v-um*, "let him come" (polite imper., § 39).
நான் நடக்க வேண்டும் *nāṉ naḍakka vēṇḍum*, "I must walk."

VERBAL FORMS SIGNIFYING CONDITION AND CONCESSION.

("If," "although," &c.)

43. There are two ways of obtaining a Subjunctive or Conditional form. The first is by adding ஆல் *āl* to the conjugational base of the past tense. It is of common occurrence, and is the same for all numbers and persons; as,

போனேன் *pōṉ-ēṉ*, "I went"; போனால் *pōṉ-āl*, "If (I, you, &c.) go."
குளித்தான் *kuḷitt-āṉ*, "he bathed"; குளித்தால் *kuḷitt-āl*, "If (I, you, &c.) bathe."

The other form, chiefly occurring in poetry, is by affixing *il* or *iṉ* to the roots of verbs which take the middle increment

kiṟu (*giṟu*) in the present, and *kkil* or *kkiṉ* to those taking *kkiṟu*; as,

மழை பெய்யில் *maṛäi pey-y-il* or பெய்யின் *pey-y-iṉ*, "if it rain." (பெய்கிறது *pey-giṟ-adu*, "it rains.")
நான் குளிக்கில் *nāṉ kuḷi-kkil* or குளிக்கின் *kuḷi-kkiṉ*, "if I bathe." (குளிக்கிறேன் *kuḷi-kkiṟ-ēṉ*, "I bathe.")

44. ஆகில் *āgil* (in poetry ஆயின் *āyiṉ*) and ஆனால் *āṉāl*, subjunctives of *ā*, "become," are used as "quasi-conjunctions"; e.g.

அப்படி ஆனால் *appaḍi āṉāl*, "if (it be) so."
அவர் அரசன் ஆனால் *avar araçaṉ āṉāl*, "if he be the king."

In colloquial Tamil these are often added to the future or the past tense of a finite verb to express *condition*; as,

நான் இந்தக்குளத்திலே குளிப்பேனானால் (or ஆகில்) இறந்துபோவேன் *nāṉ inda-k-kuḷattil-ē kuḷippēṉ-āṉāl* (or *āgil*) *iṟandu-p-pōvēṉ*, "if I bathe in this tank I shall die off" (lit. *iṟandu*, "having died." *pōvēṉ*, "I shall go"). So also, குளித்தேனானால் *kuḷittēṉ-āṉāl*, "If I were to bathe, *or* if I bathed."

Sometimes ஏ *ē* is added for the sake of emphasis; as, அவன் வருவானே ஆனால் *avaṉ varuvāṉ-ē āṉāl*, "if he will (really) come."

The Negative Conditional clause is commonly expressed by adding விட்டால் *viṭṭāl* (the subjunctive of *viḍu*, "leave," § 29), or இருந்தால் *irundāl* (that of *iru*, "remain, exist"), or even போனால் *pōṉāl* (subj. of *pō*, "go"), to the negative gerund or adverbial participle of the verb in question (para. 31, ii. B). Thus:—

நீ இந்த வேலை இப்பொழுது முடித்தால் உன் சம்பளம் உனக்குத்தருவேன், முடியாமல் இருந்தால் or முடியா விட்டால் சம்பளம் பிடிப்பேன் *nī inda vēläi ippoḻudu muḍittāl uṉ çambaḷam uṉakku-t-taruvēṉ, muḍi-y-āmal irundāl* or *muḍi-y-ā viṭṭāl çambaḷam piḍippēṉ*, "if you finish this work now I shall give you your pay, if you do not finish it (lit. if you leave *or* remain without finishing it) I shall stop the pay." So குளியாமற் போனால் *kuḷi-yāmat pōṉāl*, "if you do not bathe."

The negative gerund இல்லா *illā* (i.e. *illāmal*), of root இல் *il*, from which *illäi* (§ 25 and 47, *g*) is also formed, is often

prefixed to *viṭṭāl* to express "if not" or "otherwise"; e.g. *nī eṉṉai-k-kūppiduvāy āṉāl varuvēṉ, illā viṭṭāl vara māṭṭēṉ,* "if you will call me, I shall come; if not, I will not come" (§ 47, *e*).

45. என்றால் *eṉṟāl* and எனில் *eṉil*, subjunctives of என் *eṉ* "say," are often used to express a reason; e.g.

எப்படி எனில் *eppaḍi eṉil*, "if you say 'how.'"
ஏன் என்றால் *ēṉ eṉṟāl*, "if you say 'why.'"

Both are rendered in English by "for" or "because"; e.g.

என் சங்கதி துரைக்குத்தெரியும், எப்படி எனில், காலமே அது எல்லாம் அவருக்குச்சொன்னேன் *eṉ çangadi turaikku-t-teriyum, eppaḍi eṉil, kālamē adu ellām avarukku-c-coṉṉēṉ,* "the gentleman knows my affair, because I told him all about it this morning."

நான் வீட்டுக்குச்சுறுக்காய்ப்போக வேண்டும், ஏன் என்றால் எனக்குப்பசியெடுக்கிறது *nāṉ vīṭṭukku-c-curukkāy-p-pōga vēṇḍum, ēṉ eṉṟāl eṉakku-p-paçi-y-eḍukkiṟadu,* "I must go home soon, for I am getting hungry."

46. By the addition of உம் *um* to the subjunctive explained above, or to the gerund of a verb, an adverbial clause of concession can be formed, with present or past signification; as,

குளித்தால் *kuḷit āl* (subjunctive of *kuḷi*) + உம் *um* = குளித்தாலும் *kuḷittāl-um*, "although (I, you, &c.) bathe, *or* may (*or* shall) bathe" (present tense).

செய்யில் *çeyyil* (subj. of *çey*) + *um* = செய்யிலும் *çeyyilum*, "although (I, you, &c.) do, *or* may do."

ஆகிலும் *āgil-um*, ஆனாலும் *āṉāl-um*, "although it be" (cf. § 44).

குளித்து *kuḷittu* (gerund of *kuḷi*) + *um* = குளித்தும் *kuḷitt'um*, "although (I, you, &c.) bathed" (past tense).

பேசி *pēçi* (ger. of *pēçu*) + *um* = பேசியும் *pēçi-y-um*, "although (I, we, they) spoke."

Auxiliary and Defective Verbs.

47. The following are some of the commonest:—

(*a*) இரு *iru*, "be," இருக்கிறேன் *irukkiṟēṉ*, இருந்தேன் *irundēṉ*, இருப்பேன் *iruppēṉ*, இருக்க *irukka*.

These, added to the gerund, give the perfect, pluperfect, and future perfect tenses; as, குளித்து *kuḷittu* (having bathed) + இருக்கிறேன் *irukkiṟēṉ* (I am) = குளித்திருக்கிறேன் *kuḷitt'irukkiṟēṉ*, "I have bathed."

Similarly, *kuḷittu + irundē̱n* (I was) = குளித்திருந்தேன் *kuḷitt'irundē̱n*, "I had bathed"; *kuḷittu + iruppē̱n* = குளித்திருப்பேன் *kuḷitt'iruppē̱n*, "I shall have bathed."

From these can be formed the whole series of participles and participial nouns, as explained in paras. 31–34; e.g. *kuḷitt'irukkiṟa, kuḷitt'irunda, kuḷitt'irukkum, kuḷitt'irundu*, &c.

Iru added to the infinitive gives the sense of "to be about to"; as, குளிக்கவிருக்கிறேன் *kuḷikka-v-irukkiṟē̱n*, "I am about to bathe, *or* I am just going to bathe;" the same as குளிக்கப்போகிறேன் *kuḷikka-p-pōgiṟē̱n*.

(*b*) கொள் *koḷ* (take *or* obtain for oneself), கொள்ளுகிறேன் *koḷḷu-giṟē̱n*, கொண்டேன் *koṇḍē̱n*, கொள்ளுவேன் *koḷḷuvē̱n*, கொள்ள *koḷḷa* (§ 28, no. 32).

This verb also is added to the gerund of another verb either to give the latter a reflexive signification, or to express a continued action; e.g.

அவன் இதை வாங்கிக்கொண்டான் *ava̱n idäi vāṅgi-k-koṇḍā̱n*, "he bought this for himself" (*vāṅgi*, having bought (ger. of *vāṅgu*) and *koṇḍā̱n*, he took).

திருடர் அவனைப்பிடித்து, அந்தப்பணத்தைப்பிடுங்கிக் கொண்டு போகிற போது, இந்தப்பணம் செல்லுமோ செல்லாதோவென்று பேசிக்கொண்டார்கள் *tiruḍar ava̱näi-p-piḍittu, anda-p-paṇattäi-p-piḍuṅgi-k-koṇḍu pōgiṟa pōdu, inda-p-paṇam çellum-ō çellādō*-v-e̱ṉṟu pēçi-k-koṇḍārgaḷ*, "the thieves seized (lit. having seized) him, and robbed him of the money (*piḍuṅgi*, having snatched, *koṇḍu*, having taken), and, whilst going away, they said to one another (*pēçi-k-koṇḍārgaḷ*), 'Will this money pass current (*çellum-ō*) or will it not pass current (*çellādō*)?'"

The continuous action is more strongly expressed by the addition of the double auxiliary கொண்டிரு *koṇḍ'iru* to the gerund of the principal verb. *Koṇḍiru* is composed of *koṇḍu*, gerund of *koḷ*, and root *iru*, explain d above. Thus:—

சில குருடர்கள் ஓரிடத்தில் சேர்ந்து இரந்துக்கொண்டிருந்தார்கள் *çila kuruḍargaḷ ōr iḍattil çērndu irandu-k-koṇḍ'irundārgaḷ*, "some blind men having assembled in one place, went on begging alms."

ஒரு குசவன் பானைசட்டிகள் செய்து விற்றுச்சீவனம் பண்ணிக்கொண்டிருக்கிறான் *oru kuçava̱n pā̱näi-çaṭṭigaḷ çeydu*

* *çellādō = çellādu + ō*, the enclitic expressing doubt.

viṯṯu-c-cīvaṉam paṇṇi-k-koṇḍ'irukkiṟāṉ, "a potter is getting his livelihood by making and selling pots and pans" (*çīvaṉam*=Skt. *jīvana*, livelihood, and *paṇṇi*, ger. of *paṇṇu*, to effect *or* cause).

The verb வா *vā* or வரு *varu* (§ 28, no. 17) is similarly added to a gerund to express continuous action; e.g. *avaṉ adäi-c-ceydu-k-koṇḍu varu-gäiyil,* "whilst he was doing that" (*varu-gäiyil*=loc. of the verbal noun in கை; see § 35).

(*c*) வேண்டு *vēṇḍu*, வேண்டுகிறேன் *vēṇḍu-giṟēṉ*, வேண்டினேன் *vēṇḍiṉēṉ*, வேண்டுவேன் *vēṇḍuvēṉ*, வேண்ட *vēṇḍa*.

As a transitive verb, meaning "to entreat" or "to desire," it is regularly conjugated. But as an intransitive verb, meaning "to be necessary," "to be wanted," it is defective, the forms in common use being வேண்டும் *vēṇḍum* (vulg. வேணும் *vēṇum*, 3rd neut. fut.), "it (*or* they) will be necessary"; the corresponding negative, வேண்டாம் *vēṇḍām* (vulg. *vēṇām* or *vāṇām*), formed irregularly; the relative participles (வேண்டுகிற *vēṇḍugiṟa*), வேண்டின *vēṇḍiṉa*, and வேண்டிய *vēṇḍiya*.

These govern the dative case; as,

உமக்கு என்ன வேண்டும் *umakku eṉṉa vēṇḍum,* "what do you want?" (lit. to you what is necessary?)

எனக்கு ஒன்றும் வேண்டாம் *eṉakku oṉṟ'um vēṇḍām,* "I do not want anything" (lit. to me even one thing is unnecessary).

அதைச்செய்கிறதற்கு வேண்டிய பணம் பத்து ரூபாய் *adäi-c-ceygiṟadaṯku vēṇḍiya paṇam pattu rūbāy,* "the money required to do it is ten rupees."

These, when used as auxiliaries, are attached to the infinitive of the verb; as,

நான் வீட்டுக்குப்போக வேண்டும் *nāṉ vīṭṭukku-p-pōga vēṇḍum,* "I must go home" (lit. I to go home is necessary).

அவன் செய்த குற்றத்தை நீர் மன்னிக்க வேண்டும் *avaṉ çeyda kuṯṯattäi nīr maṉṉikka vēṇḍum,* "you must (please) forgive the fault he has committed."

உங்களுக்குக்கொடுக்க வேண்டிய சம்பளம் நாளைக்குக்கொடுப்பேன் *uṅgaḷukku-k-koḍukka vēṇḍiya çambaḷam nāḷäik-ku-k-koḍuppēṉ,* "I will give (you) to-morrow the wages that ought to be given to you."

(*d*) கூடும் *kūḍum,* "it can be"; கூடாது *kūḍādu,* "it cannot be." See para. 41.

(*e*) மாட்டேன் *māṭṭēṉ*, "I will not," "I cannot"; மாட்டாய் *māṭṭāy*, மாட்டான் *māṭṭāṉ*, &c. (negative of *māṭṭu*), with the infinitive; as,

அதைச்செய்ய மாட்டேன் ***adäi-c-ceyya māṭṭēṉ***, "I will not do it."

நீ வர மாட்டாயா ***nī vara māṭṭāy-ā***, "will you not come?"

(*f*) Similarly are used போகும் *pōgum*, "it will go (*or* do)," போகாது *pōgādu*, "it will not do"; போதும் *pōdum*, "it will suffice," போதாது *pōdādu*, "it will not suffice"; தகும் *tagum*, "it will fit," தகாது *tagādu*, "it is not fit"; ஆகும் *āgum* or ஆம் *ām*, "it is proper," "it may" (§ 41), ஆகாது *āgādu*, "it is not proper"; ஒக்கும் ***okkum***, "it will agree," and ஒவ்வாது *ovvādu*, "it does not agree."

இப்படிச்செய்யப்போகாது ***ippaḍi-c-ceyya-p-pōgādu***, "it is not fitting to do so."

பொய் சொல்லுகிறது தகுமா *poy çollugiṟadu tagumā*, "is it proper to tell lies?"

(*g*) To the above may be added உண்டு *uṇḍu*, "there is (*or* are)," from உள் + து (§ 17, *c*); இல்லை *illäi*, "there is (*or* are) not"; and அல்ல *alla*, "it is (*or* they are) not." (Cf. § 17, *c*, 44, and 52.)

தோட்டத்திலே பசுக்கள் உண்டு *tōṭṭattilē paçukkaḷ uṇḍu*, "there are cows in the garden."

இங்கே பொன் உண்டு *iṅgē poṉ uṇḍu*, "there is gold here."

இங்கே பொன் இல்லை *iṅgē poṉ illäi*, "there is no gold here."

இது பொன் அல்ல *idu poṉ alla*. "this is not gold." The difference between *illäi* and *alla* is that the former denies the existence of the subject, and the latter denies something said concerning it.

(*h*) Further, the verbs இடு *iḍu*, "give" (p. 47), விடு *viḍu*, "leave" (§ 29), போடு *pōḍu*, "put" (p. 47), போ *pō*, "go," வை *väi*, "put," in all their inflections, are commonly added to gerunds either to intensify an action or to emphasize its completeness.

PASSIVE VOICE.

48. (*a*) By the addition of படு *paḍu* ("suffer") in all its inflections (cf. § 27, exc. *a*) to the infinitive, a compound verb answering to the Passive Voice can be formed. Thus:—

படிக்க *paḍikka*, "to read" (inf. of *paḍi*); படிக்கப்பட *paḍikka-p-paḍa*, "to be read."

கொல்ல *kolla*, "to kill" (inf. of *kollu*) ; கொல்லப்பட்டான் *kolla-p-paṭṭāṉ*, "he was killed."
அந்தப்புஸ்தகம் என்னாலே படிக்கப்பட்டது *anda-p-pustagam eṉṉāl-ē paḍikka-p-paṭṭadu*, "that book was read by me."
என்னுடைய தம்பி திருடர்களால் கொல்லப்பட்டான் *eṉṉuḍāiya tambi tiruḍargaḷāl kolla-p-paṭṭāṉ*, "my (younger) brother was killed by thieves."

Sometimes *paḍu* is added to the root instead of to the infinitive; as, அடிபட்டான் *aḍi-paṭṭāṉ* (instead of *aḍikka-p-paṭṭāṉ*), "he was beaten."

(*b*) உண் *uṇ*, "eat, enjoy, suffer": உண்ணுகிறேன் *uṇṇugiṟēṉ*, உண்டேன் *uṇḍēṉ*, உண்பேன் *uṇbēṉ* or உண்ணுவேன் *uṇṇuvēṉ*, உண்ண *uṇṇa*. This verb is also added to the root of another to form the passive; as, கொல்லுண்டான் *kol-l-uṇḍāṉ*, "he suffered death."

N.B.—This passive construction is not elegant, and should not be used often.

Causative and Denominative Verbs.

49. Causative verbs are formed in several ways:—

(*a*) By adding பி *pi* or வி *vi* to the root; as, நயக்கிறேன் *naya-kkiṟēṉ*, "I love," நயப்பிக்கிறேன் *naya-p-pi-kkiṟēṉ*, "I cause to love"; கற்கிறேன் *kaṯkiṟēṉ*, "I learn" (from கல் *kal*), கற்பிக்கிறேன் *kaṯ-pi-kkiṟēṉ*, "I teach"; செய்கிறேன் *çeygiṟēṉ*, "I do," செய்விக்கிறேன் *çey-vi-kkiṟēṉ*, "I cause to do."

(*b*) By doubling the final consonant of the root; as, ஓடுகிறேன், *ōḍu-giṟēṉ*, "I run," ஓட்டுகிறேன் *ōṭṭu-giṟēṉ*, "I cause to run, I drive" (here *ḍ* is doubled to *ṭṭ*); ஏறு "ascend," ஏற்று "cause to ascend."

(*c*) By strengthening the root; as, திரும்பு *tirumbu*, "turn," திருப்பு *tiruppu*, "cause to turn."

(*d*) By one of the suffixes கு *ku*, சு *çu*, டு *ḍu*, து *tu*, பு *pu*, று *ṟu*; as, போக்கு *pō-k-ku*, "cause to go"; பாய்ச்சு *pāy-c-cu*, "cause to flow"; நடத்து *naḍa-t-tu*, "cause to walk."

(*e*) By means of the strong middle increment or tense-sign; as, அழிகிறேன் *aṛi-giṟēṉ*, "I perish," அழிக்கிறேன் *aṛi-kkiṟēṉ*, "I destroy." See also para. 29.

50. The following are few examples of verbs derived from nouns and adjectives :—

பயக்கிறது *payakkiṟadu*, "it yields fruit" (from *payaṉ*, Skt. *phala*, fruit).

பிரகாசிக்கிறேன் *piragāçikkiṟēṉ*, "I shine" (from *piragāçam*, Skt. *prakāśa*).

வலிகிறேன் *valigiṟēṉ*, "I force" (from *vali*, Skt. *balin*, "strong").

Adverbs.

51. (*a*) A number of infinitives serve as adverbs; e.g பலக்க *palakka*, "loudly," ஒருமிக்க *orumikka*, "together," ஒருப்பட *oruppaḍa*, "together," மெல்ல *mella*, "slowly," கடுக *kaḍuga*, "speedily."

(*b*) As a rule, however, adverbs are formed from substantives by the addition of ஆய் *āy* or ஆக *āga*; e g. சுகம் *çugam*, "health," சுகமாய் *çugam-āy*, "well"; நன்று *naṉṟu*, "that which is good," நன்றாய் *naṉṟāy*, "well."

அதன் மேலே நினைப்பாக இருந்தான் *adaṉ mēlē niṉäipp'-āga irundāṉ*, "he was (lost) in thought upon it."

ஆய் or ஆக added to a noun shows it to be a complement of the predicate (§ 61).

ஆக is also used in adding up; as,

காவற்காரர்கள் நாலு பெயர் காவலாளிகள் பத்து பெயர் ஆக பதினாலுபெயர் *kāvaṯkārargaḷ nālu peyar kāval-āḷigaḷ pattu peyar āga padiṉālu-peyar*, "four watchmen and ten prisoners, altogether fourteen persons."

Postpositions.

52. Some of these are infinitives and govern the nouns which they follow; as, தவிர *tavira*, "except" (inf. of *tavir*, remove):

என் மகனைத்தவிர மற்ற எல்லாரும் வந்தார்கள் *eṉ magaṉäi-t-tavira maṯṯa ellārum vandārgaḷ*, "all others came except my son."

Similarly, போல *pōla* (inf. of *pōlu*, resemble) and சூழ *çūḻa*, "round" (inf. of *çūḻu*, surround) govern the accusative. But கிட்ட *kiṭṭa*, "close by" (inf. of *kiṭṭu*, approach) takes the

genitive or dative; as, அதின் கிட்ட *adin̲ kiṭṭa* or அதற்குக் கிட்ட *adat̲ku-k-kiṭṭa*, "near it"; and கூட *kūḍa*, "together" (inf. of *kūḍu*, join) the instrumental in *ōḍu*; as, அவனோடு கூட வா *avan̲ōḍu kūḍa vā*, "come with him." கொண்டு *koṇḍu*, the gerund of கொள் *koḷ*, "to take" (para. 47 *b*), is similarly used with an accusative. It has then the signification "by means of," "through"; as, அதைக்கொண்டு *adäi-k-koṇḍu*, "by means of it" (lit. by taking *or* using it). So also, குறித்து *kur̲ittu* (gerund of *kur̲i*), "concerning"; பற்றி *pat̲t̲i* (ger. of *pat̲t̲u*), "regarding"; தொட்டு *toṭṭu* (ger. of *toḍu*), "touching."

Other postpositions in common use are:—

உடன் *uḍan̲*, together with.
ஆக *āga*, for; as, *en̲akkāga*, "for me" (*en̲akku* + *āga*).
பொருட்டு *poruṭṭu*, நிமித்தம் *nimittam*, } for the sake of.
உள் *uḷ*, within.
புறம் *pur̲am*, outside.
முன் *mun̲*, before.
பின் *pin̲*, after.
மேல் *mēl*, upon (with gen.).
முதல் *mudal* (or *mudalāga*), beginning from.
வழி *vaḻi* (or *vaḻiyāga*), by way of.
கீழ் *kīḻ*, below (with gen.).
அண்டை *aṇḍäi*, near.
வரையும் *varäiyum* (*varäikkum*, *varäiyilum*), up to the limit, as long as.
பேரில் *pēril*, upon, concerning.
மட்டும் *maṭṭum*, until.
இல்லாமல் *illāmal*, without.
இன்றி *in̲r̲i*, without.
அல்லாமல் *allāmal*, besides (with acc.).
அன்றி *an̲r̲i*, except.
படி *paḍi* (or *paḍikku*), as, according to.
இட்டு *iṭṭu* (ger.), on account of.

Conjunctions.

53. (*a*) உம் *um* added to two or more words means "and." When affixed to a single word it has the signification of "also," "too," or "even," according to the context; e.g.

குதிரைக்காரனும் தோட்டக்காரனும் வந்தார்கள் *kudiräikkāran̲-um tōṭṭakkāran̲-um vandārgaḷ*, "the horsekeeper and the gardener came."

அவனும் போனான் *avan̲-um pōn̲ān̲*, "he also went, *or* even he went."

Um is also added to interrogatives to express universality; e.g. யாவர் *yāvar*, "who?" (pl.), யாவரும் "all people"; யாவை *yāväi*, "what things?" யாவையும் "all things";

எங்கு *eṅgu*, "where"; எங்கும் "everywhere"; எப்படி *eppaḍi*, "how?" எப்படியும் "by all means."

Observe also the following uses of *um*:—

மேல் *mēl*, "over," *mēl-um*, "moreover."

பின்னே *pinnē*, "after," *pinnē-y-um*, "besides."

எல்லா பிள்ளைகளும் *ellā piḷḷäigaḷ-um*, "all children."

Ellā requires the addition of *um* to the noun which it qualifies, in whatever case it may be; as, *ellā piḷḷäigaḷäi-y-um* (acc.). But எல்லாரும் *ellār-um*, "all people," எல்லாம் *ellām* (for *ellā-um*), "everything," being pronouns, immediately follow the nouns to which they are in apposition; e.g.

குடிகள் எல்லாரும் செத்துப்போனார்கள் *kuḍigaḷ ellār-um çettu-p-pōnārgaḷ*, "all the villagers are dead and gone."

Ellām (i.e. *ellā*+*um*) is declined by affixing அற்று *aṯṯu* (§ 15, *c*, 2) to *ellā* to form the inflectional base, and then adding the case-terminations with *um*; thus the acc. of *ellām* would be எல்லாவற்றையும் *ellā-v-aṯṯäi-y-um*. (Here *v* and *y* are euphonic insertions; *aṯṯu*+*äi* becomes *aṯṯ'äi*, see para. 12, i. *a*).

For other uses of *um*, see paras. 24, *c*, 38, 39, and 46.

(*b*) "Or"=அல்லது *alladu* (the neut. participial noun of *al*). The correlatives "either . . . or" must be translated by ஆவது *āvadu* (part. noun neut. fut. of *ā*, "be") . . . *āvadu*, or by ஆகிலும் *āgilum* . . . *āgilum*, or by ஆனாலும் *ānālum* . . . *ānālum*, added to the alternative subjects. ஆகிலும் *āgilum* also means "although," "soever"; as, சின்னப்பையனாகிலும் *çinna-p-payyan āgilum*, "although a small boy"; எங்கே ஆகிலும் *eṅgē āgilum*, "wheresoever."

Interrogatives.

54. (*a*) To ask a question, you simply add ஆ *ā* to the end of a sentence or to any word in it on which you wish to lay stress; as,

அவன் தோட்டக்காரனா *avan tōṭṭakkāran-ā*, "(is) he a gardener?" or *avan-ā tōṭṭakkāran*, "(is) *he* the gardener?"

(*b*) If you add ஓ *ō*, you express a certain amount of doubt or hesitation; as,

முன்னே போனவன் வைத்தியனோ *munnē pōnavan väit-tiyan-ō*, "is he the doctor (I wonder) who went in front?"

ஓ *ō* is also affixed to an interrogative or to the last word of a clause containing an interrogative, to give it an indefinite signification; as, எங்கே *eṅgē*, "where?" எங்கேயோ *eṅgē-y-ō*, "somewhere or other"; எது நடக்குமோ, அது நடக்கும் *edu naḍakkum-ō, adu naḍakkum*, "whatever will happen, (that) will happen."

(*c*) As already mentioned in para. 10, the letters எ *e* and யா *yā* (or ஆ *ā*) are prefixed to words to form interrogatives; as, எப்படி *eppaḍi*, "in what manner?" "how?" எப்பொழுது *epporudu*, "at what time?" "when?" எவன் *evan*, 'which man?" எவள் *evaḷ*, "which woman?" எது *edu*, "which thing?" (among several); என்ன *enna* (என்னம், declinable form; cf. p. 34), "what?" and ஏன் *ēn*, "why?" (*ē* is lengthened). So also யாவன் *yāvan*, "what man?" யார் *yār* or ஆர் *ār*, "who?" யாது *yādu*, "what?" (neut.). E.g.

அவன் அதையெப்படி (or யெப்பொழுது) ச்செய்தான் *avan adäi-y-eppaḍi* (or *-y-epporudu*)*-c-ceydān*, "how (*or* when) did he do that?"

இங்கே வந்தவள் எவள் *iṅgē vandavaḷ evaḷ*, "who (is) she that came here?"

எது மிகவும் நல்லது *edu migavum nalladu*, "which is the best?"

உன் பேர் என்ன *un pēr enna*, "what is your name?"

இது யாருடைய வீடு *idu yāruḍäiya vīḍu*, "whose house is this?"

ஏன் பொய் சொல்லுகிறாய் *ēn poy çollugirāy*, "why do you speak falsehood?"

அதேனென்றால் (=*adu*+*ēn*+*enrāl*) or அதேனெனில் (*adu* +*ēn*+*enil*), "if (you) say why that is (i.e. wherefore)."

Emphatic Particles.

55. The vowel ஏ *ē* is added to words for the sake of emphasis; as,

கடையிலே ஒன்றுமில்லை *kaḍäiyil-ē onrum illäi*, "there is nothing in the bazaar."

வருகிறானே *varugirān-ē*, "he does come."

The reflexive pronoun *தான் tān* is also used to emphasize nouns; as,

> அவன் தகப்பன் தான் *avan tagappan tān*, "he (is) indeed the father."

The two participial nouns ஆனவன் *ānavan* and என்பவன் *enbavan*, of roots *ā*, "be," and *en*, "say," in all the genders singular and plural, are employed in the same way; e.g.

> வைத்தியனானவன் நல்ல மனிதன் *vaittiyan ānavan nalla manidan*, "the doctor is a good man."

> ஒட்டகமானது மிகவும் நெடிய மிருகம் *ottagam ānadu migavum nediya mirugam*, "the camel is a very tall animal."

Also அல்லவோ *allavō*, or *allō*; as, இவன் அல்லோ கள்ளன் *ivan allō kallan*, "is not indeed this man the rogue?"

Interjections.

56. The following are some of them:—

ஐயோ *äiyō*, alas!	இதோ *idō*, lo!
ஐயையோ *äiyäiyō*, alas! alas!	ஓஓ *ōō*, oho!

SYNTAX.

57. The syntactical arrangement of a Tamil sentence (வாக்கியம், Skt. *vākya*) is in many respects similar to that of an ordinary Sanskrit sentence. As a rule, first comes the subject with its attributes, second the object with its enlargements, third the extension of predicate, and lastly the verb.

As in classical Sanskrit, so in Tamil there is the usual predominance of gerunds (para. 31, ii.) and the clauses formed by them, of relative participles which take the place of relative clauses (para. 31, i.), and of *oratio recta* instead of *oratio obliqua* (para. 65).

58. The Subject (எழுவாய் *eṛuvāy*).—If this is only a pronoun, it is often not expressed, being understood from the finite verbal form after the manner of Latin and Sanskrit, provided that its omission does not involve ambiguity or make the subject less emphatic; e.g. செய்கிறேன் *çeygiṟēṉ*, "I do" (not *nāṉ çeygiṟēṉ*); அதைச்செய்தான் *adäi-c-ceydāṉ*, "he did it" (not *avaṉ adäi-c-ceydāṉ*, unless for the sake of emphasis).

59. The Extension of the Subject (எழுவாய்க்கு உரிச்சொல் *eṛuvāykku uriccol*).—This consists of dependent nouns or pronouns, adjectives (para. 17), and relative clauses with or without subordinate adverbial clauses. *All these precede the subject*; e.g.

என் தம்பினுடைய பெண்சாதி செத்துப்போனாள் *eṉ tambinuḍäiya peṉçādi çettu-p-pōṉāḷ*, "my (younger) brother's wife is dead."

ஒரு நல்ல மேய்ப்பனிங்கே வந்தான் *oru nalla mēyppaṉ iṅgē vandāṉ*, "a good shepherd came here."

எந்த உயிரையும் கொல்லாத ஒரு சன்னியாசி ஒரு ஏரிக்கரை மேலே போனான் *enda uyiräi-y-um kollāda oru çaṉṉiyāçi oru ēri-k-karäi mēlē pōṉāṉ*, "an ascetic who never killed any living creature went along the bank of a lake."

இங்கே ஓடி வந்து இந்தப்பிள்ளையைத்தூக்கி யெடுக்கும் வலிமை அந்த மனிதனுக்கில்லை *ingē ōḍi vandu inda piḷḷäiyäi-t-tūkki y-eḍukkum vaḷimäi anda maṉidaṉukk' illäi*, "to that man there is not the strength to run up here and lift this child." Here *valimäi* is the subject, and all that precedes it is the extension of the subject, the gerunds *ōḍi vandu* and *tūkki* being enlargements of the future relative participle *eḍukkum.*

60. The Object (செயப்படுபொருள் *çeya-p-paḍu-poruḷ*) is put in the accusative case, and in colloquial Tamil the sign of the case is always expressed if the object denotes a rational being (§ 14, i.), otherwise the nominative is generally used; as, குற்றம் பண்ணினான் "he committed a fault." As in the case of the subject, the attributes of the object generally precede the object itself; e.g.

எவ்விதமான கெட்ட வார்த்தைகளையும் பேசாதே *evvidamāṉa keṭṭa vārttäigaḷäi-y-um pēçādē*, "don't speak bad language of any kind whatever."

Quotations and noun-sentences with என்று *eṉṟu* often form the object of a sentence; e.g.

அவன் குடியானவனை அழைப்பித்து ஏன் சீட்டைக்கிழித்துப்போட்டாயென்றுகேட்டான் *avaṉ kuḍiyāṉavaṉäi aṛäippittu ēṉ çīṭṭäi-k-kiṛittu-p-pōṭṭāy eṉṟu kēṭṭāṉ*, "he, having summoned the villager, asked him, 'Why did you tear up the receipt?'"

61. The Extension of Predicate (அடைமொழி *aḍäi-moṛi*).—This includes gerundial clauses and words and phrases denoting time, place, manner, purpose, &c. They always precede the predicate, and sometimes even the principal sentence; e.g.

நாம் அங்கே மீன் பிடிக்கவெப்படிப்போவோம் *nām aṅgē mīṉ piḍikka-y-eppaḍi-p-pōvōm*, "how shall we go there to fish!"

நீ எப்போது கரை ஏறுவாய் *nī eppōdu karäi ēṟuvāy*, "when will you get on shore?"

நாமின்றைக்கு யென்ன செய்யலாம் *nām iṉṟäikku y-eṉṉa çeyyalām*, "what may we do to-day?" (*nām*, "we," includes the person addressed; § 16).

அவன் வீட்டுக்குப்போய் அதைச்செய்தான் *avaṉ vīṭṭukku-p-pōy* [for *pōyi*] *adäi-c-ceydāṉ*, "he, having gone home, did it."

சாவகாரி அதுகளை தன் வீட்டிலே கொண்டு போய் வைத்திருந்தான் *çāvagāri adugaḷāi taṉ vīṭṭilē koṇḍu pōy väitt'-irundāṉ,* "the banker, having taken those things to his house, kept (them there)."

For examples of subordinate sentences, see the following paragraphs.

62. The Predicate (பயனிலை *payaṉilāi*) must, of course, agree with its subject in gender, number, and person, except in the case of neut. plural, when the sing. is often substituted.

(*a*) In Simple sentences the verb "to be" is generally omitted; as,

இவன் என் மகன் *ivaṉ eṉ magaṉ,* "this (is) my son."

It is sometimes expressed (less elegantly) by the verb *iru* with *āy* added to the noun preceding it (§ 51, *b*); as, *eṉ tandäi kaṇakkaṉ* or *kaṇakkaṉ-āy irukkiṟāṉ,* "my father is an accountant."

When in English an adjective (or a past participle) follows the verb "to be," in Tamil this adjective is usually turned into a noun agreeing with the subject in gender, number, and case (cf. § 18). Thus, "she is good" = *avaḷ nallavaḷ* (not *avaḷ nalla*); "you (masc.) are learned" = *nīr* (*tāṉ*) *paḍittavar*; "that is not bad" = *adu keṭṭadu alla.*

If the subject consists of two or more nominatives of different persons, the verb in the plural agrees with the first person, or with the second if there is no first; as, *nāṉ-um, nī-y-um eṉ magaḷ-um povōm,* "you and I and my daughter will go"; *nī-y-um, avaḷ-um povīrgaḷ,* "she and you will go."

Verbs in a sentence which have the same subject are expressed by gerunds, except the last. (See para. 31, ii. c.)

(*b*) In Complex sentences the adverbial clauses of condition and concession ("if," "although," "but," &c.) must always precede the principal sentence; e.g.

அது அப்படி யிருந்தால், நீங்கள் போக வேண்டாம் *adu appaḍi y-irundāl, nīṅgaḷ pōga vēṇḍām,* "if that be so, you must not go" (see paras. 43-44).

நீங்கள் எனக்குச்சம்பளம் கொடுத்தாலும், வேலை செய்ய மாட்டேன் *nīṅgaḷ eṉakku-c-cambaḷam koḍuttālum, vēlāi çeyya māṭṭēṉ,* "although you may give me wages, yet I will not do the work (§ 46)."

(*c*) Similarly, adverbial clauses of time, cause, &c.; as.

நால்வர் கூடிக்கொண்டு ஓர் ஊருக்குப்பிரயாணப்பட்டுப் போகையில், வழியில் ஓர் பணமுடிப்புக்கண்டு எடுத்தார்கள் *nālvar kūḍi-k-koṇḍu ōr ūrukku-p-pirayāṇa-p-paṭṭu-p-pōgäiyil, vaṛiyil ōr paṇa'-muḍippu-k-kaṇḍu eḍuttārgaḷ*, "while four people were together making a journey to a village, they saw and picked up a purse of money on the way."

பிராணிகளுக்கு நாலு கால்கள் இருக்கிற படியால் அதுகளுக்கு நாலுகால்சீவன் என்னும பேர் *pirāṇigaḷukku nālu kālgaḷ irukkiṟa paḍiyāl adugaḷukku nālukāl-jīvaṉ eṉṉum pēr*, "as animals have (each) four legs, they are called quadrupeds."

63. (*a*) The Adverbial Clauses of Time are formed by the addition of முன் *muṉ*, முன்னே *muṉṉē*, முன்னம் *muṉṉam*, முன்னமே *muṉṉamē*, or முன்பு *muṉbu* (all meaning "before") to the future relative participle; and பின் *piṉ*, பின்பு *piṉbu*, பிறகு *piṟagu*, or பிற்பாடு *piṯpāḍu* ("after") to the past relative participle; as well as பொழுது *poṛudu* or (its contracted form) போது *pōdu*, காலம் *kālam*, சமயம் *çamayam* ("time") to the relative participle, past, present, or future; e.g.

அவன் குளிக்கும் முன்னமே அதைச்செய்தான் *avaṉ kuḷikkum muṉṉamē adäi-c-ceydāṉ*, "he did that before he bathed."

அவன் குளித்த பின்பு அதைச்செய்தான் *avaṉ kuḷitta piṉbu adäi-c-ceydāṉ*, "he did that after he had bathed."

அவன் செத்த போது நான் அழுதேன் *avaṉ çetta pōdu nāṉ aṛudēṉ*, "I wept when he died."

The infinitive and the locative of the verbal noun in *käi* are also used for the same purpose. See paras. 35 and 38.

(*b*) The Adverbial Clauses of Cause ("because," "as," "since," &c.) are formed either by means of the instrumental in *āl* of the participial or verbal noun (§ 32 and 35), or by adding படியால் *paḍiyāl* (instr. of *paḍi*, "step") to the relative participle of the respective tense; e.g.

வீட்டிலே அரிசி இருக்கிறதினால் நான் கடைக்குப்போகவில்லை *vīṭṭil-ē ariçi irukkiṟadiṉāl nāṉ kaḍäikku-p-pōga-v-illäi*, "I do not go to the bazaar, because there is rice in the house."

நிலம் மெத்த சதுப்பு ஆகையால், நீ பலகை போட வேண்டும் *nilam metta çatuppu āgäiyāl, nī palagäi pōḍa vēṇḍum*, "as the ground is very marshy, you must lay down a plank."

நான் வேலைக்குப்போக வேண்டிய படியால், சீக்கிரமாய் தேமேசை ஆகட்டும் *nāṉ vēläikku-p-pōga vēṇḍiya paḍiyāl, çīkkiramāy tē-mēçäi āgaṭṭum*, "please get the tea ready soon, as I must go to work."

என் வீட்டிலே வாந்திபேதி யிருக்கிற படியால், நானிங்கே வந்தேன் *eṉ vīṭṭil-ē vāndi-pēdi y-irukkiṟa paḍiyāl, nāṉ iṅgē vandēṉ*, "I came here because there is cholera in my house" (this can also be expressed by *irukkiṟadiṉāl* instead of *irukkiṟa paḍiyāl*; compare also para. 45).

(*c*) To form Clauses of Purpose, படி *paḍi*, படிக்கு *paḍikku*, படியாக *paḍiyāga*, or பொருட்டு *poruṭṭu* is used with the future relative participle; as,

சோதனைக்கொடுக்கும் படி (or படிக்கு, &c.) அவன் வந்தான் *çōdaṉäi-k-koḍukkum paḍi* (or *paḍikku*, &c.) *avaṉ vandāṉ*, "he came for the purpose of being examined."

The same may be expressed by the simple infinitive or by the participial noun, neut. sing. present or future, in the dative; as, *çōdaṉäi-k-koḍukka* (or *koḍukkiṟadaṯku*) *vandāṉ*.

64. Comparison.—(*a*) Similarity or likeness is commonly expressed either by the words படி *paḍi*, சமானம் *çamāṉam*, சரி *çari*, மாதிரி *mādiri*, and the like, or by the verbal root போல் *pōl* or its infinitive போல *pōla*, preceded by the noun (verbal or otherwise) with which the comparison is made; e.g.

அவன் பேசுகிற படி (or மாதிரி) நானும் பேச வேண்டும் *avaṉ pēçugiṟa paḍi* (or *mādiri*) *nāṉ-um pēça vēṇḍum*, "as he speaks, I also must speak" (*paḍi* preceded by the relative participle).

இந்த குதிரை அதுக்குச்சமானம் *inda kudiräi adukku-c-camāṉam*, "this horse is like that one" (lit. "similar to that").

மகள் தாயைப்போல் இருக்கிறாள் *magaḷ tāyäi-p-pōl irukkiṟāḷ*, "the daughter is like the mother" (*pōl* or *pōla* governs the acc., § 52).

நான் படிக்கிறது போல, நீயும் படிக்க வேண்டும் *nāṉ paḍikkiṟadu pōla, nī-y-um paḍikka vēṇḍum*, "as I learn, you also must learn."

அவனைப்போல நான் நல்லவனாயிருக்கிறேன் *avaṉāi-p-pōla, nāṉ nallavaṉāy irukkiṟēṉ,* "I am as good as he."

அனுப்பினால் போல் *aṉuppiṉāl pōl,* "as if one would send."

The correlatives எவ்வளவு . . . அவ்வளவு *evvaḷavu . . . avvaḷavu,* "how much . . . so much," எப்படி . . . அப்படி *eppaḍi . . . appaḍi,* "as . . . so," are also used for purposes of comparison.

(*b*) To express the Comparative Degree, you put the noun with which the comparison is made either simply in the dative or in the ablative of place whence, with or without the addition of *um*; e.g.

அவனுக்கு இவன் நல்லவன் *avaṉukku ivaṉ nallavaṉ,* "this person is better than he."

அந்த வீட்டிலும் (or வீட்டில்) இது அழகானது *anda vīṭṭil-um* (or *vīṭṭil*) *idu aṛagāṉadu,* "this house is more beautiful than that."

பார்க்க *pārkka* (inf. of *pār,* "see," § 38), பார்க்கிலும் *pārkkilum* ("although you see," § 46), and the inf. விட *viḍa* ("to leave") are also used to express the comparative; as,

அவனைப்பார்க்க (or பார்க்கிலும் or விட) இவன் நெட்டையானவன் *avaṉāi-p-pārkka* (or *pārkkilum* or *viḍa*) *ivaṉ neṭṭāiyāṉavaṉ,* "this man is taller than he."

(*c*) Similarly, with the additional aid of a word denoting universality, the Superlative Degree is expressed; e.g.

அவர்கள் எல்லாரிலும் இவன் புத்திமான் *avargaḷ ellāril-um ivaṉ puttimāṉ,* "this man is the wisest of them all" (see p. 37).

The Sanskrit words சிரேட்டம் *çirēṭṭam* (for *śrēṣṭha*), உத்தமம் *uttamam,* and the like are often used for this purpose.

65. Quotations.—(*a*) As in Sanskrit *iti*, so in Tamil என்று *eṉṟu* (the gerund of என் *eṉ,* "say," § 31, ii. A) is used at the end of a direct quotation instead of quotation marks. Sometimes the infinitive என *eṉa,* the participial nouns என்பது *enbadu* and என்கிறது *eṉgiṟadu,* and the finite verbal form என்றான் *eṉṟāṉ* ("he said"), are used for the same purpose; e.g.

நான் பாடம் படித்தேனென்று சொன்னான் *nāṉ pāḍam paḍittēṉ eṉṟu çoṉṉāṉ,* "he said, 'I have learnt the lesson.'"

வா என வா *vā eṉa vā,* "when he says 'Come,' come" (see para. 38).

அவன் திருடனென்பதை நான் விசுவாசிக்க வில்லை *avan tirudan enbadäi nān viçuvāçikka v-illäi*, "I do not believe that (which will say) 'He is a thief.'"

இதென்ன கட்டை போலிருக்குதே என்றான் *id'enna kattäi pōl irukkud'ē enrān*, "he said, 'What is this which is indeed like a log of wood?'"

(*b*) When the quotation is not quite exact, ஆய் *āy* or ஆக *āga* is added to என்று *enru*, &c.:

நான் பொய் சொல்ல மாட்டேனென்றாகச்சொன்னான் *nān poy çolla māttēn enr'āga-c-connān*, "he said (what amounts to) 'I will not speak falsehood.'"

(*c*) When it is indirect, ஆக *āga* alone is used; as,

தான் வருவதாகச்சொன்னான் *tān varuvad'āga-c-connān*, "he said that he would come."

66. Ellipsis.—In poetry ellipsis is very frequent. In colloquial Tamil the sign of the genitive singular of neuter nouns is omitted, and, as a rule, that of the accusative singular; so also the plural sign கள் after a numeral; e.g.

மரத்துப்பழம் *marattu-p-param*, "the fruit of a tree."
ஆற்று மீன் *āttu mīn*, "a river-fish."

Here the genitive termination is omitted. Both *marattu* and *āttu* are the inflectional bases of *maram* and *āru* (see paras. 12, i. *a*, and 15, *c*, 1).

என் கத்தி கொடு *en katti kodu*, "give (me) my knife" (*katti* for *kattiyäi*, acc.).

ஆறு கரண்டி வாங்கிக்கொண்டு வா *āru karandi vāngi-k-kondu vā*, "buy and bring six spoons."

[The student will find in Tamil Self-Taught (the companion volume to the present), a large number of conversational phrases and sentences for every-day use, classified according to subject, which will serve as very useful and practical exercises in translation into and from the Tamil; also many classified Vocabularies, and an English-Tamil alphabetical Vocabulary.]

Part II.

EXERCISES.

[Do not overlook the euphonic insertions, elisions, and changes of letters occurring in the following exercises. For Key to the Exercises, see p. 85.]

I.

1. இங்கே வா. 2. வருகிறேன், ஐயா. 3. உன் மகனோடு கூட வர வேண்டும். 4. அவர்களை உள்ளே வரச்சொல்லு. 5. இப்பொழுது வருகிற மனிதன் சணக்கனா? 6. அவனிங்கே வந்த பொழுது (or போது) எனக்கு எல்லாம் சொன்னான். 7. சீமையிலிருந்து நேராய் வந்தாயா? 8. என் கைக்கோல் கொண்டு வா. 9. பள்ளிக்கூடத்துக்கு வாருங்கள், ஐயா. 10. வீட்டுக்குப்போ.

II.

1. Open the door. 2. Please look at the rice-fields. 3. They are green. 4. The sky is blue. 5. There are trees in our garden. 6. Those are not trees. 7. Call the servant. 8. Give me some water. 9. I have no water. 10. I must wash my hands.

III.

1. நாங்கள் சென்னப்பட்டணத்துக்குப்போக வேண்டும். 2. இந்தவூரில் சனங்கள் எத்தனை? 3. இங்கே இருந்து அப் பட்டணத்துக்கு எவ்வளவு தூரம். 4. எனக்குத்தெரியாது. 5. வழியிலே ஏதாவது அபாயமுண்டா? 6. நாம் பிரயாணம் போவோம், வா. 7. நாம் கடைக்குப்போய் கொஞ்சம் அரிசி, நெய், கறி, மசாலை வாங்குவோம். 8. வேறென்ன வாங்க வேணும். 9. நெல்வயல்களிலே ஒடுகிற பெரிய யானைகளை நோக்கி பாருங்கள். 10. யானையின் தும்பிக்கை மிகவும் வலியது.

IV.

1. My elephant bathes every day in that tank. 2. I do not know whether there is good water in it or not. 3. Look how many men and women are going to drink. 4. The coolies put

down their loads, and go and drink, and then return and take them up again. 5. Having acquired much wealth by selling all his goods, he proceeded to return home. 6. On his way, in a forest, thieves attacked him and took away all his property. 7. Afterwards they both became poor and arrived at their home. 8. He spoke like one who has known me for many days. 9. That person whom you told yesterday to come in the morning has now come here. 10. We cannot wait for a month, you must send it to-morrow morning.

V.

1. ஒருவன் எவ்வளவு மந்தனாயிருந்தாலும "எறும்பூரக்கற் குழியும்" என்கிற பழமொழிப்படி தினந்தோறும் கொஞ்சங் கொஞ்சமாவதுபடித்து வந்தால் கடைசியில் படிப்பில் தேறு வான். 2. பேசுகிறபோது உன்சத்தம் எப்படியிருக்கிறதோ அப்படியே நீ வாசிக்கிறபோதும் இருக்கட்டும் (§ 42, *d*). 3. உனக்குத்தெரியாத வார்த்தை நேரிட்டால் அது இப்படி இருக்கலாம் என்று சும்மாநினைத்துக்கொள்ளாதே. 4. முத லாவது எழுத்தைக்கூட்டி உனக்குத்தெரியா விட்டால் (§ 44) உன் வாத்தியாரைக்கேள். 5. அவர் அந்தச்சனங்களைக்கண்டு மலையின்மேல் ஏறி உளுக்கார்ந்தபொழுது, அவருடைய சிஷர் கள் அவரிடத்தில் வந்தார்கள். 6. அவர் மலையிலிருந்து இறங் கி வந்த பொழுது, திரளானசனங்கள் அவரைப்பின் தொடர்ந் தார்கள். 7. அப்பொழுது ஒரு குஷ்டரோகி வந்து அவருக்கு முன்பாக விழுந்து வணங்கி, ஆண்டவரே உமக்குச்சித்தமா னால், என்னைச்சுத்தமாக்க உம்மால் ஆகும் என்றான். 8. ஒவ் வொரு குடும்பத்தாரும் தங்களுக்குள் மிக்க வல்லமையும் புத்தி நுட்பமுமுள்ளவனைத்தலைவனாக்கிக்கொண்டார்கள்.

VI.

1. At that time the inhabitants of Britain were in a barbarous condition. 2. They were divided into a number of petty states, independent of one another. 3. The manners and language of the inhabitants of the southern parts were similar to those of the Gauls. 4. Hence it was inferred that they were sprung from that people. 5. They were as warlike as the Gauls, but less civilized. 6. Their religious superstitions in particular were among the most bloody which have been known in any part of the world. 7. The Druids, or priests, were venerated for the strictness of their lives, and dreaded for the cruelty of their rites and sacrifices.

VII.

1. ஒரூரிலொரு கோமுடடி கொஞ்சம் பணக்காரனாயிருந்தான். 2. அவன் வீட்டில்திருடும்படிக்கு (§ 63, *c*) ஒரு நாளி ராத்திரி ஒரு திருடன்வந்து பரணின்மேற் பதுங்கிக்கொண்டிருந்தான். 3. இந்தக்கோமுட்டியதையறிந்து, தன் பெண்சாதியைப்பார்த்து, நம்முடைய குழந்தைப் பிள்ளை எங்கே? அதுக்கு என்னபேரிடலாம் (§ 41) என்றான். 4. அதற்கு அவள் உமக்கு எப்படி மனதோ அப்படி செய்யலாமென்றாள். 5. ஆனால் வெங்கடேசனென்று பேரிடலாமென்று சொல்லி வெங்கடேசா வென்று சத்தமாகக்கூப்பிட்டான். 6. அந்தப் பெயர் அவனண்டை வீட்டுத் தலையாரிப் பெயராகையால், அவனதைக்கேட்ட வுடனே, அவன் சீக்கிரமாய்த் தன் ஆயுதத்தை யெடுத்துக்கொண்டு அவன் வீட்டுக்கு வந்து ஏன் என்னை அழைத்தீரென்று கேட்டான். 7. பரணின் மேலே திருடனிருக்கிறதை கோமுட்டிச் சைகையினாலே யத்தலையாரிக்குக் காண்பித்தான். 8. உடனேயவனந்தத்திருடனைப்பிடித்து கட்டிக்கொண்டு போய் விட்டான்.

VIII.

A few days later, finding his end approaching, this brave but cruel monarch commanded that the gold, silver and jewels in his treasury, with all the spoils and trophies he had won, should be placed before him. On these he long fixed his eyes and burst into tears. The following day he ordered a review of his army, his camels, horses, and elephants, with which having for some time feasted his eyes from his magnificent throne, he burst a second time into tears, and retired in dejection to his palace. Out of his vast kingdom he bequeathed to his eldest son Masood only the province called Persian Irak, and appointed his youngest son Mahamad to rule over the rest. He died soon after, in the sixty-third year of his age, and the thirty-fifth of his reign, in the year 1030.

IX.

ஒரு காட்டில் ஒரு சிங்கமும் எருதுங் கூடி மிகவும் ஒருமையாக வாழ்ந்திருந்தன. அந்தச்சிநேகத்தைக் கோட் சொல்லுதலும் உலோப குணமுமுள்ள ஒரு நரி வந்து கெடுத்ததென்று சொல்ல, ராஜகுமாரர்கள் அதெப்படியென, சோமசர்மா சொல்லத்தொடங்கினான் :—

தென்னாட்டிலே மகிழாரூப்பியமென்னும் பட்டணத்தில்

வர்த்தமானனென்றொரு வர்த்தகனிருந்தான். அவனுக்கு வெகு பணமிருந்தும் இன்னுஞ்சம்பாதிக்க வேண்டுமென்கிற ஆசையினால் பின் வருகிறபடி ஆலோசிக்கலானான். யாதொன்று சம்பாதிப்பது அருமையோ அதைச்சம்பாதிக்க வேண்டும். சம்பாதித்ததைக் காப்பாற்ற வேண்டும். காப்பாற்றினதை விர்த்திபண்ண வேண்டும். விர்த்திபண்ணினதைத் தானுமனுபவித்து உத்தம பாத்திரத்திற் செலவழிக்க வேண்டும். காப்பாற்றாத திரவியம் நாசமாகும். விர்த்திபண்ணாதது குறையும். தானுமனுபவித்துச் சற்பாத்திரத்திற் செலவழியாதது வீணாகுமெனச் சாஸ்திரமிருக்கிறதினாலும், மேலும் இன்பமும் புண்ணியமுங் கீர்த்தியும் மனிதருக்குள்ளே பெருமையும் உறவும் நினைத்தது முடித்தலும் யாருக்குண்டு? திரளாகப் பணங் குவித்தவர்களுக்கே உண்டு, இல்லாதவர்கள் உலகத்திலே நடைப்பிணமாவார்கள். ஆகையினாலும் மேன் மேலுஞ் சம்பாதிப்பதே யோக்கியமென்றாலோசித்துக் கொண்டு தன்னிடத்திலிருக்கிற சரக்குகளை வண்டியிலேற்றி அதிற் சஞ்சீவகன், நந்தகனென்னும பெயரையுடைய இரண்டெருதுகளைப் பூட்டி நடத்திக்கொண்டி தேசாந்தரம் போனான்.

X.

An Official Letter.

தென்னாற்காடுசுபா ஆக்டிங் கலெக்ட்டரவர்களாகிய (§ 17, *c*)
மெஸ்தர் ஜார்ஜி பான்புரிதுரையவர்கள் சமுகத்துக்கு.

திண்டிவனம்துக்குடி ஆக்டிங் தாசீல்தார் ஸ்ரீனிவாசய்யங்கார் ௲௮௱௫ ௵ அக்டோபர் ௴ ௰௯ ௳ கஸ்பாவிலிருந்தெழுதிக்கொண்ட அர்ஜி.

தேவஸ்தானங்களுடைய ரொக்க வரும்படிக்கு பதில் மானியம் விட வேண்டிய தற்காக தர்ம கர்த்தர்களிடத்தில் முதலாவது உத்தரவுபடிக்கு கணக்கு வாங்கி அனுப்பும் படி சென்ற செப்டம்பர் ௴ ௩௰ ௳ ௩௭ நம்பரில் சாதராயிருந்த இரண்டாவது உத்தரவு வந்து சேர்ந்து பார்த்துக்கொண்டேன்.

இந்தத்தாலுகாவில் ௯ தேவஸ்தானமிருக்கிறது அதில் இரண்டு தேவஸ்தானத்துக்கும் யோமியதார் வகைரா ௬ பேர் ரொக்க வரும்படிக்காரருக்கும் கணக்கு தயாராயிருக்கிறது. மற்ற ௭ தேவஸ்தானத்துக்கு கணக்காகாமலிருக்கிறபடியினாலே தர்ம கர்த்தாக்களை ஆசராகும்படி கண்டிப்பாய் உத்தரவு அனுப்பியிருக்கிறேன். சீக்கிரத்தில் கணக்கு முடிவு செய்வித்து அனுப்புகிறேன். இது சங்கதி மனுவு செய்து கொண்டேன்.

தங்கள் விதேயன்.

KEY TO THE EXERCISES.

I.

1. *Iṅgē vā*,[a] come here. 2. *Varugiṟēṉ, aiyā*, I am coming, sir. 3. *Uṉ magaṉōḍu kūḍa*[b] *vara*[c] *vēṇḍum*, (you) must come together with your son. 4. *Avargaḷāi uḷḷē vara*[c]*-c-collu*, tell them to come in. 5. *Ipporudu varugiṟa maṉidaṉ kaṇakkaṉ-ā*, is the man who is coming now the accountant? (§ 54). 6. *Avaṉ iṅgē vanda poṛudu*[d] (or *pōdu*) *eṉakku ellām çoṉṉāṉ*, when he came here, he related all to me. 7. *Çīmäiyil*[e]*-irundu nērāy vandāy-ā*, did you come direct from Europe (or from abroad)? 8. *Eṉ kai-k-kōl*[f] *koṇḍu vā*, bring my walking-stick (*lit.* having taken my hand-stick, come). 9. *Paḷḷi-k-kūḍattukku vāruṅgaḷ*,[g] *aiyā*, come to the school, sir. 10. *Vīṭṭukku-p-pō*, go home.

II.

1. கதவு திற *kadavu tiṟa*.[h] 2. நெல்வயல்களைப்பாருங்கள் *nel-vayalgaḷ ii-p-pāruṅgaḷ*. 3. அவைகள் பசுமையாயிருக்குது *aväigaḷ paçumäi-y-āy*[i] *irukkudu*.[j] 4. வானம் (or ஆகாசம்) நீலமாயிருக்கிறது *vāṉam* (or *āgāçam*) *nīlam-āy irukkiṟadu*.

---

[a] *Vā* is the 2nd singular imperative of *varugiṟēṉ*, "I come" (see § 39); *iṅgu*, "here" + *ē* particle of emphasis = *iṅgē*.

[b] *Kūḍa* governs the 3rd or instr. case in *ōḍu* (§ 52).

[c] *Vara* is the infinitive of *varugiṟēṉ* (p. 49, no. 17).

[d] *Lit.* "he here come time," *vanda* being the rel. pa. p. of *varugiṟēṉ*, qualifying *porudu*.

[e] *Çīmäi* = Skt. *sīmā*, "boundary *or* limit." In colloquial Tamil it means "country," "empire," or "Europe."

[f] *Kōl* for *kōläi*: neuter nouns do not, as a rule, take the accusative ending; *koṇḍu* = gerund of *koḷ*, "to take."

[g] *Vāruṅgaḷ* = polite imperative of *vā* (§ 39).

[h] *Kadavu* for acc. *kadaväi* (see Exer. I., note f).

[i] See paras. 51, *b*, and 62, *a*.

[j] Corrupt form for *irukkiṟadu*, 3rd singular neuter present of *iru*, "to be." Colloquially, a singular neuter verb is used with a plural neuter nominative as here.

5. எங்கள் தோட்டத்திலே மரங்களுண்டு *eṅgaḷ tōṭṭattil-ē*[a] *maraṅgaḷ uṇḍu.* 6. அவைகள் மரங்களல்ல *avāigaḷ maraṅgaḷ alla* (§ 47, *g*). 7. வேலைக்காரனைக்கூப்பிடு *vēlāi-k-kāraṉāi-k-kūppiḍu.* 8. எனக்குக்கொஞ்சம் தண்ணீர்க்கொடு *eṉakku-k-koñjam taṇṇīr-k-koḍu.* 9. என் கிட்ட தண்ணீரில்லை *eṉ kiṭṭa taṇṇīr illāi* (*lit.* there is no water near me). 10. என் கைகள் கழுவ வேண்டும் *eṉ kai-gaḷ kaṛuva vēṇḍum.*

III.

1. *Nāṅgaḷ Çeṉṉappaṭṭaṇattukku-p-pōga vēṇḍum,* we must go to Madras.[b] 2. *Inda-v-ūril*[c] *çaṉaṅgaḷ ettaṉāi,* what (is) the population of this village? 3. *Iṅgē irundu a-p-paṭṭaṇattukku e-vv-aḷavu tūram,* what (is) the distance from here to that town? 4. *Eṉakku-t-teriyādu,* I do not know (*lit.* it is not known to me). 5. *Vaṛiyil-ē ēdāvadu abāyam uṇḍ'ā,* is there any danger on the road? 6. *Nām pirayāṇam pōvōm, vā,* come, let us go on the journey (*lit.* we[d] shall go, &c.). 7. *Nām kaḍāikku-p-pōy koñjam ariçi, ney, kaṟi, maçālāi vāṅguvōm,* let us go to the bazaar and buy some rice, ghee, and curry-stuff (*lit.* having gone to the bazaar, we[d] shall, &c.). 8. *Vēṟ'eṉṉa vāṅga vēṇum,* what else[e] need[f] we buy? 9. *Nel-vayalgaḷil-ē ōḍugiṟa periya yāṉāigaḷāi nōkki pāruṅgaḷ,* please look[g] and see the big elephants that run in the rice-fields. 10. *Yāṉāiyiṉ tumbi-k-kāi migavum valiyadu,* the elephant's trunk is very strong.

IV.

1. என்யானை அந்தக்குளத்திலே நாடோறும் குளிக்கிறது. 2. அதில் நல்ல தண்ணீரிருக்கிறதோ இல்லையோ என்று எனக்குத்தெரியாது. 3. தண்ணீர் குடிக்கிறதற்கு எத்தனை ஆண்[h] பிள்ளைகளும் பெண் பிள்ளைகளும் போகிறார்களென்று பார்.

---

[a] *ē* is added to the locative for the sake of emphasis.

[b] *Çeṉṉa-p-paṭṭaṇam* = Tamil name for Madras. *Pōga* = infinitive (of *pō,* "go") depending upon *vēṇḍum.*

[c] *Inda-v-ūril* : *v* is a euphonic insertion.

[d] Observe the use of *nām* here and *nāṅgaḷ* in sentence no. 1 (cf. p. 30).

[e] *Vēṟ'eṉṉa* = *vēṟu* + *eṉṉa* (§ 12, i. *a*).

[f] *Vēṇum* corrupt form of *vēṇḍum.*

[g] *Nōkki pāruṅgaḷ* = *lit.* "having looked, (please) see."

[h] *Āṇ-piḷḷāigaḷ* = *lit.* "male children," but generally "persons of the male sex," just as *peṇ-piḷḷāigaḷ* = "persons of the female sex," i.e. "women."

4. கூலிக்காரர் தங்கள் சுமைகளை கீழே இறக்கி விட்டுப்போய் தண்ணீர் குடித்து மறுபடியும் வந்து அவைகளை எடுத்துக் கொள்ளுகிறார்கள்.[a] 5. அவன் சரக்குகளை யெல்லாம் விற்றுப்போட்டு வெகு ஆஸ்தி சம்பாதித்து வீட்டுக்குத் திரும்பப் புறப்பட்டான். 6. வழியிலொருகாட்டிலே அவனுடைய பொருளையெல்லாம் கள்ளரடித்துப்பறித்துக்கொண்டார்கள். 7. பின்பு இருவரும் தரித்திரராய்[b]த் தங்கள் வீடு வந்து சேர்ந்தார்கள். 8. என்னை வெகு நாளாய்யறிந்தவனைப்போல பேசினான். 9. நீர்நேற்றுகாலமே வரச்சொன்ன மனிதனிப்போ இங்கே வந்திருக்கிறான். 10. நாங்கள் ஒரு மாசம் வரையில் காத்திருக்கக்கூடாது, நீ நாளைக்குக்காலமே அதையனுப்ப வேண்டும்.

V.

1. However foolish one may be, if he were to continue reading ever so little (it may be) every day, he will in the end improve his learning, as the saying is "a stone becomes hollowed by the crawling of ants." 2. Let the tone of your voice be the same in reading as it is in speaking (lit. when speaking, what sort your voice is, let it be that sort, when you read). 3. If you meet with a word you do not know, do not simply think that it may have such (a meaning). 4. Having spelt it first, if you (still) do not know, (then) ask your teacher. 5. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." 6. "When he was come down from the mountain, great multitudes followed him." 7. Then "there came a leper and worshipped him (by falling before him) saying, 'Lord, if thou wilt, thou canst make me clean.'" 8. All the members of a family elected the bravest and the most intelligent amongst them as their head.

VI.

1. அக்காலத்தில் பிறித்தணிக் குடிகள் மூடத்தன்மையிலிருந்தார்கள். 2. அவர்கள் ஒருவருக்கொருவர் சம்பந்தப்படாமல் பற்பல சிற்ற ரசுக்களாய்ப்பிரிந்திருந்தார்கள். 3. தென்றிசை[c]யிலுள்ளகுடிகளுடைய ஆசாரங்களும் பாஷையுங் கால் (Gaul) தேசத்தாருக்கொத்திருந்தது. 4. ஆகையால் அவர்கள்

---

[a] Note the use of the gerund in this sentence (§ 31, ii. c).
[b] *Lit.* "having become poor men."
[c] *Ten̲r̲içäiyil = ten̲ + tiçäiyil*, "in the southern part" (n̲ + t = n̲r̲; § 12, viii.).

கால் தேசத்தாரிலிருந்து தோன்றினவர்களென்று யூகிக்கப்பட்டிருந்தது. 5. அவர்கள் கால் தேசத்தாரைப்போல நல்லொழுக்கமில்லாதவர்களாயிருந்தும்[a] அவர்களைப்போலயுத்தசாலிகளாயிருந்தார்கள். 6. அவர்களுடைய வேதத்துக்குரிய மூடபத்திகளோ பூலோகத்தினெத்திசையிலும் (§ 53) வழங்கிவந்த கொடிய உதிரப்பலிகளுக்குள்ளே விசேஷமுள்ளவைகளாயிருந்தன. 7. துறுவிதர் (Druids) என்னுங்குருக்கள் (§ 17, c) தங்களுடைய (p. 34) வுயிர்[b] வாழ்க்கையிலிறையைக்குறித்து நமஸ்கரிக்கப்பட்டுந் தங்களுடைய கிரியை பலிகளின் கொடுமையைக்குறித்து அச்சமுறுத்திக்கொண்டுமிருந்தார்கள்.

VII.

1. In a certain village (*ōr ūril*) (there) lived a kōmuṭṭi (a trader of the Banian caste), possessing some money. 2. One night a thief entered his house for the purpose of stealing, and hid himself in the loft. 3. The kōmuṭṭi having become aware of this (fact) looked at his wife and said, "Where is our infant child? What name may we give it?" 4. To this she replied, "You may do (i.e. give) what (name) you please" (*lit.* to you what way the mind is, that way you may do). 5. "Then we will give (it) the name of Veṅgaḍēçan̲." So saying, he bawled out loudly [the name] Veṅgaḍēçā. 6. This name being (also) the name of the police-officer (who lived) in the adjoining house, as soon as he heard his name, took his arms, and coming into his (i.e. the trader's) house, asked, "Why did you call for me?" 7. The Banian by beckoning intimated to the police-officer the fact that the thief was in the loft. 8. He at once caught the thief, bound him and took him away.

VIII.

இதற்குக்கொஞ்சநாளுக்குள்ளே, சவுரியவந்த[c]னானாலுந் துஷ்டனாகிய இந்தஅரசன் முடிவுகாலந் தனக்குக் கிட்டியது கண்டு தன் களஞ்சியத்திலிருந்த பொன் வெள்ளி ரத்தினங்களையுந் தனக்கு அகப்பட்ட சகல கொள்ளைகளையுந் தன் முன்பாகக் கொண்டு வந்து வைக்க வுத்தரவு செய்து அவைகளை நெடு நேரமளவும் பார்த்தபின் கண்ணீர் விட்டான். மறு

---

a See para. 46.
b For *uyir* (*v* being a euphonic insertion).
c *çavuriyavandan̲*, from Skt. *çauryavanta* (strong form), "valiant."

நாள் தன் படைகள் ஒட்டகங்கள் குதிரைகள் யானைகள் இவை களைத் தன் முன்பாக வழைப்பித்துச் சிறந்த தன் சிம்மாச னத்திலிருந்து அவரவைகளைச் சற்று நேரமளவும் பார்த்து மறுபடியுங் கண்ணீருதிர்த்து விசனத்தோடு அரமனையில் போய் விரிவான தன் ராச்சியத்துள் பெர்சியான் யிராக்கென் னுநாட்டை மாத்திரம் மகூடென்னுந் தன் மூத்தகுமாரனுக் குக்கொடுத்து விட்டு நின்ற ராச்சியத்தையாளும்படி (§ 63, *c*) யிளையகுமாரனாகிய மகமதென்பவனை நியமித்துச்சற்று நேரத் துளுயிர் விட்டான். அப்போது இவனுக்குவயதறுபத்து மூன் றும பட்டமாண்டவருஷம் முப்பத்தைந்து மாகிய தூஙுயம் ஆண்டாம்.[a]

IX.

In a certain forest dwelt in very close friendship a lion and an ox. A backbiting (*kōḷ+çolludal*) and covetous fox having come, destroyed that friendship. When he (i.e. Sōmaśarmā) said so, (and) the princes asked,[b] "How (was) that?" Sōmaśarmā proceeded to relate (the story).

In a certain town named (*eṉṉum*, § 17, *c*) Mahiṛārūppiyam, in the Southern country, there lived a merchant named (*eṉṟa*, rel. part.) Vardhamāna. Although he had much wealth (§ 46), yet, owing to his desire (*āçäiyiṉāl*) that he should gain more, he began to think (*ālōçikkal+āṉāṉ*) as follows: "Whatever is difficult to be acquired must be acquired. Whatever is acquired must be taken care of. Whatever is taken care of must be increased. Whatever is increased must be enjoyed by one's-self, and be spent upon persons worthy of receiving gifts (*uttama pāttirattil*). The substance which is not taken care of will be destroyed. Whatever is not increased (by industry) becomes less. It is said in the S'āstras that (the wealth) which is not spent for one's own use, and for the use of others who are worthy of receiving boons, is wasted. Further, who possesses pleasure, merit, reputation, greatness among men, (extensive) friendship, power of accomplishing what was determined? These are only possessed by those who have treasured up riches (*lit.* money). Those who are destitute (of riches) are in the eyes of the public like corpses in motion (*lit.* will become

---

[a] *Aṇḍu+ām* (for *āgum*).

[b] The infinitives *çolla* and *eṉa* are used to express time (§ 63, *a*).

walking corpses in the world). It is therefore expedient to increase one's property." Having contemplated the matter thus, he laid on his cart the articles of merchandise which he had in his possession, tied to the yoke his two oxen, named[a] Sañjīvaka and Nandaka, and went abroad driving (his cart).

X.

To Mr. George Banbury,

Acting Collector[b] of the South Arcot District (*Ten̲* + *At̲kāḍu* + *Çubā*).

Letter (or petition) written by S'rīnivāsa Ayyaṅgār, Acting Tahsildār[c] of Tiṇḍivanam Tāluq, dated Head Quarters, on the 19th October 1865.

I have received and perused (your) 2nd Order No. 37, issued on the 30th of September last (calling attention) to your first order to receive and despatch the accounts from the Managers of the Temples (to enable you) to grant Inam (lands) in lieu of paying ready money (for the support) of the temples.

There are nine temples in this Tāluq. The accounts of two of these temples, and those of some Yomiyadars and other persons amounting to six individuals, to whom the allowance is paid in cash, have been prepared. But the accounts of the remaining seven temples are not ready yet. I have issued strict orders to the Managers of the Temples to appear (before me). I beg to inform[d] you that I will have these accounts prepared as early as possible, and send them to you.

Your obedient (servant).

---

[a] *Peyarăi*, "name," acc. governed by *uḍăiya*, "possessing."

[b] *Avargaḷ*, honorific plural.

[c] Title of officer in charge of a Tāluq.

[d] *Idu çaṅgadi man̲uvu çeydu koṇḍēn̲*, I have made this matter (the subject of) the petition.

Part III.

Tamil-English Vocabulary.*

The words are here arranged according to the English alphabetic order for easy reference; but the student should learn to use the Tamil dictionary where the words follow the Tamil alphabet. The following contractions are employed:—

str = verbs of the strong conjugation, § 28*a* and § 28 (1).
w = the weak conjugation, as *ney*, p. 45 or *en*, p. 46.
m = the middle conjugation, as *pēçu*, p. 46.
sm = verbs with strong and middle forms, as *naḍa*, p. 46.
wm = those with weak and middle forms, as *çēr*, p. 46.
ir = irregular weak verbs, p. 47.
v = verb; *n* = noun.

Ā (āgiṟēn̲ *or* āgugiṟēn̲, ān̲ēn̲ *or* āyin̲ēn̲ *or* āgin̲ēn̲, āvēn̲ *or* āguvēn̲, āga), *to become.*
abagari (abagarikkiṟēn̲, *etc.*), *str., to defraud, plunder.*
ābattu, *calamity.*
abāyam, *misfortune, danger.*
abippirāyam, *intention.*
açäi, *wm., to tremble, to move*; [*str., to shake.*
āçäi, *n., desire.*
āçan̲am, *seat.*
āçar, *presence, appearance.*
āçāram, *observance, rite.*
açaṭṭäi, *neglect, disregard.*
açaṭṭäi-paṇṇu, *m., to neglect.*
accam, *fear, dread.*
accu, *type.*
acc'aḍi (= accu + aḍikkiṟēn̲, *etc.*), *str., to print.*
aḍagu, *a pledge, vegetables.*
āḍäi, *garment; cream.*
aḍäi, *wm., to attain to.*[*enclose.*
aḍai, *str., to shut, block up,*
aḍäi, *str., to rebound, to swell.*
aḍäigäi, *attainment.*
aḍaikkalam, *refuge.*
aḍäippu, *obstruction.*
aḍäiyālam, *a sign, a mark.*
aḍäiyālam pōḍu, *ir., to mark.*
aḍakku *m., to subdue, restrain, conceal.*
aḍakki-p-pōḍu, *ir., to repress.*
aḍakku, *n., restraint.*
ādalāl, *therefore.*
aḍaṅgal, *the contents.*
aḍaṅgu, *m., to obey, submit.*
ādāram, *support.*
aḍarnda, *dense, thick.*
aḍarttiyāy *prop.* aḍarcciyāy, *adv., close.*
aḍaru (-giṟēn̲, aḍarndēn̲, -vēn̲, aḍara), *wm., to be close* [*together.*
ādāyam, *gain.*
aḍi (-kkiṟēn̲, *etc.*), *str., to beat.*
aḍi, *a blow, a stroke*; *source,* [*bottom.*
ādi, *beginning.*
āḍi, *July-August.*
adiçayam, *wonder.*
aḍi-c-cuvaḍu, *footstep.*
adigam, *much.*

* For *English-Tamil Vocabulary* (alphabetical), see Tamil Self-Taught.

adiga-p-periya, *very great, vast.*
adiga-p-piragāçamāṉa, *vivid.*
adigāram, *chapter; authority.*
adigārañ-çey, *w., to rule.*
adigāra-p-pattiram, *a power of attorney.*
adigari, *str., to increase.*
adiga-vilāi pōḍu, *ir., to over-*
aḍikkaḍi, *often.* [*charge.*
adilirundu, *thence.*
aḍimai, *slavery.*
adipati, *lord, ruler.*
adir, *wm., to tremble.*
aḍi-t-talam, *ground floor;*
aḍu, *ir., to cook.* [*foundation.*
aḍu, *str., to approach, be near,*
āḍu, *a sheep.* [*be suitable to.*
āḍu, *m., to dance.*
aḍukku *m., to pile up, pack.*
āḍu-māḍu, *cattle.* [*cattle.*
āḍu-māḍu mēy, *str., to tend*
adu-mudal (adaṯku piṉbu), *since, thereafter.*
aḍuppu, *fireplace, hearth.*
āgāçam, *sky.* [*cunning.*
agaḍa-vigaḍam, *treachery,*
agalam, *breadth, width.*
agalamāṉa, *broad.*
agandāi, *presumption, pride.*
agappaḍu, *ir., to be obtained, to become subordinate.*
āgu, *to become.* (*See* ā.)
āgulam, *confusion, noise.*
aikkiyam, *union, aggregate.*
aippaçi, *October-November.*
aiyā, *sir.*
aiyō, *alas!*
akkāḷ, *elder sister.*
akkam, *grain*; *side.*
ākkam, *increase, wealth.* [*come.*
ākku, *m., to make, cause to be-*

āḷ, *w., to rule.*
āḷ, *person* (*fem.* āṭṭi).
aḷa, *sm., to measure.*
aḷagu, *blade.*
alāi, *wm., to wander; be tossed about; str., to disturb,*
alāi, *a wave.* [*shake.*
alam, *a plough*
aḷam, *salt-pan.*
alaṅgāram, *ornament.*
alavāṅgu, *a crow-bar.*
aḷavu, *measure, quantity.*
aḷi, *str., to bestow.*
alla (§ 47*g*), *not.*
allāmal, *besides.* [*night.*
al-l-um pagal-um, *day and*
ālōçaṉāi, *consultation, deliberation.* [*take counsel.*
ālōçi, *str., to consult, think,*
aluval, *business.*
amāi, *wm., to yield, agree.*
amāidi, *quietness.*
ambaṭṭaṉ *barber.*
amiḻ, *wm., to sink.*
ammā, ammāḷ, *madam,*
ammāi, *small-pox.* [*mother.*
amukku, *m., to press.*
āṇ, *male.*
aṇā, *anna.*
āṇāi, *oath*; āṉāi, *an elephant.*
āṇāiyiḍu, *ir.,* çattiyam paṇṇu,
āṉāl, *if.* [*m., to swear.*
aṉal-uḷḷa, *warm.*
āṉālum (§46), *although, yet.*
aṉbu, *love.*
anda (§47b), *that.*
aṇḍāi, *side, vicinity.*
āndāi, *owl.*
andāiyil, *near at hand.*
andaraṅgam, *privacy, secrecy.*
āṇḍavaṉ, *lord, master.*

andi, *evening.*
āṇḍu, *a year.*
anēga, *many.*
aṅgapaḍi, *stirrup.*
āṅgāram, *pride.*
aṅgē, *there.* [*breadth, inch.*
aṅgulam, *a finger, finger's*
āṇi, *a screw, nail, pin.*
āṉi, *June-July.*
anīdiyuḷḷa, *unjust.*
aṇil, *a squirrel.* [*tice.*
aniyāyam, *unfairness, injus-*
añjal, añju, *reverence, fearing.*
āṇmäi, *manliness.*
aṉṉam, *food.*
aṇṇaṉ, *elder brother.*
aññāṉam, *ignorance.*
aṉṉāçi-p-paṛam, *pineapple.*
aṉṉiya, *different, strange.*
āṇ paṉṟi, *a boar.*
āṇ piḷḷäi, *a male child, man.*
aṉṟi, *except.*
aṉṟu, *then, that day.*
aṉṟumudal, *thenceforth.*
aṉubavi, *str., to enjoy.*
aṉumadi, *assent, command*
aṉumāṉam, *doubt, suspicion.*
aṉuppu, *m., to send.*
āpīçu, *office.*
appaḍi, *in that manner, so.*
appāl *further, beyond.* [*ence.*
appiyāçam, *practice, experi-*
appiyāçam paṇṇu, *m., to prac-*
appōdu, *then.* [*tise.*
ār *or* yār, (p. 34) *who.*
araçu, *a king.*
aṛagu, *prettiness, beauty.*
arāi, *half.*
aṟäi (1) *v., wm., to smite, strike* (2) *n., a slap, blow.*
aṟäi, *room, cell, cavern.*

arai *str., to grind.* [*troduce.*
aṛäi *str., to call, invite, in-*
aṟäi-mēṯ kaṭṭu, *ceiling.*
aṛäippi, *str., to cause to invite, to send for, to summon*
arakku, *redness, lac, wax;*
aṛal, *fire, heat.* [*arrack.*
aṛalu, *w., to burn.*
aram, *file, rasp.*
aṟam, *virtue.*
āṛam, *depth.*
āṛamāṉa, *deep.*
ara'-maṉäi, *palace.*
āṛam-aṯṯa, *shallow.*
ārambam, *commencement.*
araṇ, *beauty; fortification,*
ārāvadu, *somebody.* [*citadel.*
aṟi, *wm., to know, recognize.*
aṛi, *wm., to perish; str., to destroy.*
ari, *wm., to gnaw, nibble; cut off.*
ariçi, *rice.*
aṟikkäi, *notice, information.*
arivāḷ, *a sickle.*
aṟivi, *str., to inform, publish.*
aṟivippu, aṟivittal, *notice.*
aṟivu, *knowledge.*
aṛivu, *destruction.*
arji, *report, petition.*
arttam, *n., meaning.*
aṟu, *ir., cease; str., to cut, reap.*
āṟu, *way; river; six.*
āṟu, *m., to abate; to cool.*
aṛu, *w., to weep.*
aṟubadu, *sixty.*
aṟudi, *end.*
arugē, *adv., near*
aṛugiya, *putrid.*
arugu, *neighbourhood.*
aṛugu, *m., to putrefy.*
aṛukku, *dirt, filth.*

arul, *grace.* [*difficulty.*
arumäi, *rarity, costliness,*
aruṇādam, *lord of grace.*
aṟuppu, *reaping, harvest.*
aruṇōdayam, *sunrise.*
aruvi, *waterfall.*
astamaṉam, *sunset.*
āsti, *estate, riches.*
astivāram, *foundation.*
āṭcēbam, *censure, objection.*
āṭci, *possession; lordship.*
aṯpam, *mean, trivial.*
attāṭci; *proof.*
aṭṭavaṇäi, *register, index.*
āṭṭ'iṟäicci, *mutton.*
āṯṯu, *m., to assuage, comfort,*
āṭṭuk-kuṭṭi, *lamb.* [*soothe.*
āttumā, *the soul; a living being.*
avabatti, *impiety, profanity.*
avaçiyam, *necessity, urgency.*
āvadu, *either; or.*
avaḷ (§16b), *she.*
avalaṭcaṇamāṉa, *ugly.*
avamāṉam; nindäi, *disgrace,*
avaṉ (§16b), *he.* [*insult.*
ava-nambikkäi, *distrust.*
āvaṇi, *August-September.*
avayavam, *limb, member.*
aviṛ, *str., to loose, untie, undo.*
aviri, *indigo.*
āyattam, *readiness.*
āyatta-p-paḍuttu, *m., to pre-*
āyu; āyuçu, *age.* [*pare.*
āyudam, *weapon; tool.*

Çā (p. 49), *to die.* [*prayer.*
çabam, *n., recitation of a*
çābidā, *list, catalogue.*
çadäi, *flesh.*
çādaṉam, *a bond, effort, means.*
çaḍaṅgu, *a ceremony.*

çādar, *issue, promulgation.*
çādi, *caste.*
çādi, *str., to assert, maintain.*
çaḍidi, *suddenness.*
çādi-k-kāy, *nutmeg.*
çādi-pattiri, *mace.*
çāduvāṉa, *tame; gentle.*
çagala, *all,*
çagōdaraṉ, *brother.*
çagōdari, *sister.*
çaigäi, *beckoning, signal.*
çākkiradäi, *diligence, activity.*
çākku, *pouch; sack.*
çāläi, *hall.*
çalladäi, *a sieve.*
çamādānam, *peace.*
çāmāṉ, *goods, furniture.*
çamāṉam, *similarity, equality.*
çamaṉāṉa, *adj., even.*
çāmarttiyam, *skill, expertness.*
çambādi, *str., to acquire, earn.*
çambaḷam, *salary.*
çambandam, *connection.*
çami, *str., to digest.*
çamiyāmäi, *indigestion.*
çammaṭṭi, *a sledge-hammer.*
çamugam, *presence.*
çamukkāḷam, *carpet.*
çamuçāram, *family.*
çamuçāri, *family-man, farmer.*
çāṇ, *a span.*
çāṇäi, *a grindstone.*
çaṇal, *hemp.*
çaṉam, *people.*
çandäi, *a market.*
çaṇḍäi, *strife, quarrel.*
çaṇḍäi çey, *w., to fight, quarrel.*
çāndam, *mildness.*
çandaṉa-maram, *sandalwood.*
çandēgam, *doubt.*
çandēga-p-paḍu, *ir., to suspect.*

çandi, *str., to meet, visit.*
çandi, *twilight.*
çandōsham, *cheerfulness, joy.*
çaṅgadi, *event, affair.*
çaṅgīdam, *song, music.*
çaṅgili, *a chain.*
çaṉi-k-kiṛamäi, *Saturday.*
çaṉmārgam, *morality.*
çaṉṉal, *window.*
çanniyāçi, *an ascetic.*
çāppāḍu, *food.*
çappāṇi, *a cripple.*
çappāttu, *shoes.*
çāppāṭṭu aṟäi, *dining-room.*
çappāttu vār, *shoelace.*
çāppiḍu, *ir., to eat.*
çarāçari, *average.*
çaraḍu, *thread, wire.*
çarakku, *goods.*
çāram, *sap.*
çārāyam, *arrack; spirits.*
çari, *right, exactness; v. wm., to slide, slip.*
çarippaḍuttu, *m., to rectify.*
çarīram, *body.*
çarivāṉa, *steep.*
çarkkār, *government.*
çarkkaräi, *sugar.*
çāṭçi, *evidence, testimony, witness.*
çāṭçi-k-kāraṉ, *a witness.*
çāṭçi çollu, *m., to bear evidence, to witness.*
çaṭṭäi, *a vest, coat.*
çaṭṭam, *a frame, rule, law.*
çattam, *voice, noise.*
çattam pōḍu, *ir., to shout.*
çattamāy (*or* -āga), *aloud.*
çaṭṭi, *a pan.*
çaṯṯu, *little, somewhat.*
çatuppu, *marshiness.*
çāvagāri, *a banker.*
çav-v-ariçi, *sago.*
çavara-k-katti, *razor.*
çavaram, *shaving*
çāvi, *a key.*
çavukkāram, *soap.*
çavukku *a whip.*
çēdam, *damage.*
çeḍi, *shrub, bush.*
çel, *w., to go, pass.*
çelavaṛi (-kkirēṉ, &c.), *str., to spend.*
çelavu, *expense.*
çēläi, *cloth (of a native woman).*
çeluttu, *m., to cause to go, to expend.*
çemmāṉ, *a shoemaker.*
çēṇam, *a saddle.*
çeṅgal, *a brick.*
çēr, *wm., to join; to arrive at.*
çēr, *str., to collect, to accumulate*
çeṛi, *str., to thrive.*
çeṛipp'illāda, *barren.*
çeṛippu, *fertility.*
çeṛipp'uḷḷa, *fertile.*
çēṟu, *mud.*
çeruppu, *sandals.*
çettu-p-pō, *to die off.*
çēval, *a cock.*
çevi, *ear.*
çeviḍu, *deafness.*
çevvāyk-kiṛamäi, *Tuesday.*
çey (-giṟēṉ, -dēṉ, -vēṉ, -ya), *to do.*
çeydi, *a deed; news.*
çeygäi, *an act.*
çeyyuḷ, *poetry.*
çidaṟu, *m., to scatter.*
çīkkiram, *quickness.*
çīkkiramāṉa, *quick.*
çīkkiramāy, *quickly.*
çila, *few, some.*
çilandi, *spider.*
çilvāṉam, *an odd number.*
çīmäi, *boundary, foreign country.*

çimmāçaṉam, *a throne.*
çindi, *str., to think.*
çindu, *m., to spill, to shed.*
çiṉēgam, *friendship, affection.*
çiṉēgidaṉ. *friend.*
çiṅgam, *lion.*
çīṉi, *sugar; saddle.*
çiṉṉa, *small, little.*
çiṉṉavaṉ, *a lad.*
çippi, *a shell-fish.*
çīppu, *a comb.*
çiṟagu, *wing.*
çiṟa, *sm., to be elegant.*
çirañ jīva, *"live long!"* (*a form of polite address*).
çiri, *str., to laugh.*
çiṟu, *little, small* (çiṭṭu, *before a vowel*).
çiṟumäi, *smallness.*
çiṟu peṇ, *a girl.*
çīshaṉ, *a pupil.*
çittam, *will.*
çitti, *success.*
çittiräi, *April-May.*
çittiram, *a picture, an ornament.*
çiṭṭu, *see* çiṟu.
çīṭṭu, *note, receipt, ticket.*
çīvaṉam, *livelihood.*
çivappāṉa, *red.*
çīvi, *str., to live.*
çīvu, *m., to pare off, shave, slice.*
çīvuḷi, *a plane.*
çōḍu, *couple, shoes* (*of a native*).
çokkaṭṭāṉ, *draughts, chess.*
çol (p. 51, No. 38), *to say, tell.*
çōläi, *a grove, forest.*
çōḷam, *maize.*
çōmbal, *idleness.*
çonda; çondamāṉa, *own.*
çondakkāraṉ, *owner.*
çori, *wm., to flow down.*
çoṟi, *itching, scurvy.*

çōr, *wm., to languish, to fail.*
çōṟu, *pith; boiled rice.*
çūḍāṉa, *hot.*
çudēçi, *native.*
çuḍu (p. 47), *to burn.*
çūḍu, *heat.*
çugam, *health.*
çugamāy, *safely.*
çugappaḍu, *ir., to recover (from illness).*
çugappaḍuttu, *m., to cure; to heal.*
çulagu, *a winnowing fan, sieve.*
çūḷäi, *kiln.*
çuma, *sm., to bear.*
çumäi, *a load.*
çumäikāraṉ, *a porter.*
çumandu pō, *to carry away.*
çumma, *simply, without reason.*
çuṇḍeli, *mouse.*
çuṅgam, *tax.*
çuṇṇāmbu, *lime.*
çūṛa, *around.*
çuraṇḍu, *m., to scrape.*
çuraṅgam, *a mine, tunnel.*
çūriyaṉ, *sun.*
çuṟu çuṟuppāy, *diligently.*
çuṟu çuṟuppu, *industry.*
çuṟukku, *quickness.*
çurukku, *a noose.*
çuruḷ, *a roll.*
çuruṅgu, *m., to shrink.*
çuttam, *purity.*
çuttamāṉa, *clean.*
çuṭṭi çūṛa, *around.*
çuṭṭu, *m., to point out.*
çūttiram, *engine, machine.*
çuttiyal, *a hammer.*
çuṟṟu, *n., circuit; v.m., to revolve; wrap.*
çuvāçam, *breath.*
çuvar, *wall.*

[For words etymologically beginning with *D*, see under *T*.]

Eçamāṉ, *master*.
eçamāṉi, *mistress*.
ēd'āvadu, *something, whatever*.
edir, *wm.*, *to come in front*; *str.*, *to oppose*.
edirāḷi, *opponent, accused*.
ēdō; edāvadu, *something*.
edu (p. 34), *which*.
eḍu, *str.*, *to take up; to uncover*.
eḍuttu-p-pōḍu, *ir.*, *to remove*.
ēlada; tagāda, *unfit*.
ellāi, *limit*.
ellām; ellārum (p. 37), *all*.
eli, *a rat*.
elumbu, *a bone*.
eṉ, *w.*, *to say, name*.
ēṉ, *why*
eṇbadu, *eighty*.
enda (§17), *which?*
ēndiram, *a mill*.
eṅgē [eṅgu + e]; evviḍattil, [*where*.
eṅgē-y-āgilum, *wherever*.
eṅgē-y-ō, *somewhere*.
eṅg'irundu, *whence*.
eṅg'um, *everywhere, throughout*.
eṅg'um uḷḷa, *universal*.
eṉṉa; eṉṉam; eduvō, *what*.
eṇṇam, *notion*.
eṉṉattukkāga, *wherefore*.
eṇṇey, *oil* (*fr.* eḷ *and* ney, *rape-seed oil*).
eṇṇey viḷakku, *oil-lamp*.
eṇṇiranda, *innumerable*.
eṇṇu, *m.*, *to reckon, count*.
eṉṟu; eṉa (§65), *that*.
eppaḍi, *how*.
eppaḍi-y-āvadu, *somehow*.
eppōdu; eppoṛudu, *when*.
eppoṛud'āṉālum, *whenever*.
eppoṛud'um, *always*.
eri, *n.*, *fire*; *v.wm.*, *to burn*; *str.*, *to kindle, consume*.
eṟi, *wm.*, *to throw*.
ēri, *a lake*.
eṛu, *wm.*, *to rise, ascend*.
ēṛu, *seven*.
ēṟu, *m.*, *to mount, climb, ascend*
eṛudu, *m.*, *to write*.
erudu, *a bullock*.
erumāi, *a buffalo*
eṟumbu, *an ant*.
eṛumbu, *m.*, *to rise*.
eṛuppu, *m.*, *to awake, rouse*.
eṛuttu, *letter, writing*.
eṛuttu-k-kūṭṭu, *m.*, *to join letters, spell*.
eṯpaḍu, *ir.*, *to undertake*.
ēṯṯa (*p.p. of* ēl), *fit*.
ettaṉāi, *how many?*
eṭṭu, *n.*, *eight*; *v.m.*, *to reach*.
ēṯṯu, *m.*, *to raise, load*.
ēṯṯu-k-koḷ, *to receive, accept*; [*welcome*.
ēvi viḍu, *ir.*, *to excite*.
ēvu, *m.*, *to urge*.
evvalavu, *how much?*
evvaḷav'um, *how much soever*.

I, *n.*, *a fly*; *wm.*, *to give*
içāi, *n.*, *assent, harmony*; *v. wm.*, *to join, agree*.
iḍāiveḷi, *vacancy*.
iḍāiyilē çēr, *str.*, *to insert*.
iḍāiyūṟu, *impediment, misfortune*.
iḍadu, *left side*.
iḍam, *position, place, left side*.
iḍaṅ koḍu, *str.*, *to yield, allow*.
iḍi, *wm.*, *to fall to pieces*; *str.*, *to pound*.
iḍi; iḍimuṛakkam, *thunder*.
idiṉāl, *hereby*.

iḍu, *ir*, *to put, give.*
idu (p. 34), *this.*
īḍu, *equivalent.*
iḍukkam, *narrowness.*
iḍukki, *pincers.*
idumudal ; iṉimēl, *henceforth, hereafter.*
iḍuppu, *the hip.*
īgäi, *a gift.*
igal (igalu), *wm.*, *to hate, oppose.* *[reproach.*
igaṛ (igaṛu), *wm.*, *to despise,*
iḷa, *young, tender.*
iḷābam, *n.*, *profit.*
iḷäiçu, *that which is tender ; lightness, minuteness.*
ilagu, *m.*, *to relax.*
iläi, *a leaf.*
iḷäi, *str.*, *to tire.*
iḷäikkaṟi, *vegetable curry.*
iḷäippāṟu, *m.*, *to rest.*
iḷäippāṟudal, *v.n.*, *rest.*
iḷäippāṭṭu, *m.*, *to refresh (one's-*
iḷäippu, *v.n.*, *fatigue.* *[self).*
iḷäiya, *young.*
iḷäiyavaḷ, *younger woman.*
iḷäiyavaṉ, *younger man.*
ilakkam, *number.*
ilakkaṇam, *grammar.*
ilaṭcam, *a hundred thousand.*
ilavaçamāy, *gratis.*
illāda, *absent, destitute of.*
illäi, *no.*
illāmal, *without.*
imam, *frost.*
iṇäi (1), *n.*, *union, comparison;* (2) *v.wm.*, *to join.* *[suade.*
iṇakka-p-paḍuttu *m.*, *to per-*
iṉām, *a gift.*
iṇaṅgu, *m.*, *to yield.*
iṉattār, *relatives.*

iṉbam, *pleasantness, delight.*
inda (§17b), *this.*
ingē, *here.*
ingē yirundu, *hence.*
iṉiya, *pleasant, sweet.*
iṉṉam ; iṉṉum, *yet, still.*
innāṭkaḷil, *nowadays.*
iṉṉoru, *another.*
iṉṟi, *without.*
iṉṟu ; iṉṟäikku, *to-day.*
iṉṟu iravil ; —rāttiri, *to-night.*
īṉu, *w.*, *to bring forth.*
ippaḍi ; indavagäiyil, *thus.*
ippoṛudu ; ippō, *now.*
iṛa, *sm.*, *to lose.*
ira, *sm.*, *to beg.*
iṟa, *sm.*, *to die.*
irā ; iravu, *night.*
irāçā, *a king.*
irāça-kumāraṉ, *prince.*
irāça-kumāratti, *princess.*
irāçastiri ; irāçātti, *queen.*
iraçīṭṭu, *receipts.* *[dom.*
irācciyam ; irāṭciyam, *king-*
irādāri, *a permit.*
iragaçiyam, *a secret.*
iṟagu, *a feather, quill.* *[prey.*
iräi, *wm.*, *to pant ; roar ; n.*
iṟäi, *dignity, eminence, a lord.*
iṛäi, *v.wm.*, *to chafe, become soft ; str., to mix, inchase, plane ; n., yarn.*
iṟäicci, *meat.*
irakkam, *mercy.*
iṟakku, *m.*, *to lower.*
iṟāl, *prawn.*
īral, *the lungs, liver.*
īram, *moisture, damp.*
īramāṉa ; naṉäinda, *wet.*
iraṇḍāvadu, *second.*
iraṇḍāy, *in two ; asunder.*

iraṇḍu, *two.*
iraṇḍum-aḍaṅgāṉa, *twofold.*
iraṅgu, *m., to pity, regret.*
iṟaṅgu, *m., to descend, alight.*
īrappalā-k-kāy, *bread-fruit.*
iṟappu, *death.*
iraṭci, *str., to save.*
iraṭcippu, *salvation.*
iraṭṭäi-p-piḷḷäi, *twins.*
iraṭṭäiyāy, *doubly.*
irattam, *blood.*
irattam vaḍi, *wm., to bleed; str., to cause to bleed.* [*ments.*
irattāmbaram, *scarlet vest-*
iraṭṭu, *two-fold; sack-cloth.*
iraval, *a loan.* [*borrow.*
iraval (*or* kaḍaṉ) vāṅgu, *m., to*
iraval koḍu, *str., to lend.*
iṟavu, *loss.*
irāyaçam, *secretaryship.*
irāyastiri, *respectable, honourable (in addressing).*
iṟi, *wm., to descend, be humbled.*
iṟu, (1) *ir., to break, end;* (2) *str., to pay off.*
iṟu, *str., to draw, pull.*
iru, *sm., to exist, remain.*
irudayam, *the heart.*
irumal, *cough.*
irumu, *m., to cough.* [*tight.*
iṟugu, *m., to become hard or*
iruḷ, *darkness.*
irumbu, *n., iron.*
irupp'iḍam, *habitation, seat.*
iruppu, *adj., (made of) iron; v.n., sitting, residence.*
iru taram, *twice.*
iruṭṭu, *m., to become dark.*
iruvarum, *both of them.*
iskōppäi, *scoop.*
ispañju, *sponge.*
isṭṭōr, *store.*
isṭṭōrk kiḍaṅgu, *store-room.*
ivaṉ (p. 34), *this man.*
iyal, *w., to be able.*
iyalbu, *nature.*
iyalbukku virōdamāṉa, *un-*
īyam, *lead* [*natural.*
iyaṉṟa maṭṭum, *n., utmost.*

Kā, *str., to protect, to wait for.*
kaçappu, *bitterness.*
kāçu, *cash.*
kaçubā, kasbā, *the principal village, headquarters.*
kadäi, *a story.*
kaḍäi, *shop; end.*
kaḍäiçi, *the end, the last.*
kaḍäiçiyāṉa, *utmost.*
kaḍäikkāraṉ, *bazaar-man.*
kaḍa, *sm., to jump over, cross.*
kaḍakkiṟa tuṟäi, *ford.*
kaḍal, *sea.*
kaḍal-naṇḍu, *sea-crab.*
kaḍaläi, *gram (Bengal).*
kaḍamäi, *duty, obligation.*
kaḍaṉ, *debt.*
kaḍaṉ çīṭṭu, *bond.*
kaḍandu pō, *to pass, traverse.*
kaḍaṉ paḍu, *ir., to become indebted.*
kaḍaṉ paṭṭ'iru, *to owe.* [*bar.*
kaḍappāräi; alavāṅgu, *crow-*
kaḍavadu (§42c), *ought.*
kaḍāvu, *m., to nail on, rivet.*
kadavu, *door.*
kadavu-p-pūṭṭu, *a door-lock.*
kaḍi. *str., to bite.* [*ness.*
kaḍiṉam, *hardness, unkind-*
kaḍiṉamāṉa, *severe, hard.*
kaḍivālam, *a bridle bit.*
kaḍivāḷa-vār, *reins.*

kaḍıyāram, *a watch, clock.*
kādu, *ear.*
kāḍu, *jungle.*
kaḍudāçi, *paper.*
kaḍudāçi uṟäi, *envelope.*
kaḍuga, *speedily.* [*pass swiftly.*
kaḍugu, *n., mustard ; v.m., to*
kaḍukkaṉ, *earring.*
kādukkuḷ çollu, *m., to whisper.*
kāḍu-veṭṭi, *wood-cutter.*
kaḍuvāy, *tiger ; a hyena.*
kāgidam, *paper ; letter.*
kai, *hand.* [*stand.*
kaikaṛuvum mēçäi, *wash-hand*
kai-k-kōḍāli, *hatchet.*
kai-k-kōl, *walking-stick.*
kai-k-kūli, *a bribe.*
kaimmäi, *widowhood.*
kaimmuṭṭi, *the clenched fist.*
kaim-peṇ, *widow.*
kai-mudal, *capital, principal.*
kaippiḍi, *a handful.*
kai-t-tuvālāi, *napkin.*
kai-veḍi, *pistol.*
kai-viḷakku, *hand-lamp.*
kai-yāḷu, *w., to practise, handle.*
kai-y-iruppu, *balance in hand.*
kaiyoppam, *signature.*
kaiyoppam vai, *str., to sign.*
kai-y-uḷḷa nāṯkāli, *arm-chair.*
kaiyuṟäi ; kiḷavs, *glove.*
kākkäi, *crow.* [*learn.*
kal (1), *n. stone* (2) *v.w., to*
kāl (1) *paw, leg* (2) *quarter.*
kala, *str., to mix.*
kāläi, *a bull.*
kāläi ; viḍiyaṯ kālam, *morning.*
kalakkam, *agitation, commo-*
kalakku, *m., to stir.* [*tion.*
kalam, *a measure of grain.*
kaḷam, *threshing-floor, shoal.*

kālam, *season, period, time.*
kālamē, *in the morning.*
kalañjiyam, *a granary, treas-*
kalappäi ; ēr, *a plough.* [*ury.*
kalappu, *mixture, concrete.*
kalavāḷi ; tiruḍaṉ, *thief.*
kaḷi, *str., to rejoice.*
kaḷavu çey, *to steal, rob.*
kaḷavu ; tiruṭṭu, *theft.*
kaḷi-maṇ, *clay.*
kaḷippu, *joy.*
kaḷiyāṇam, *felicity, marriage*
kallāçāri, *a stone-mason.*
kaḷḷaṉ, *a thief.*
kaḷḷar, *collar.*
kallaṟäi, *a rock cave.*
kal-l-īral, *liver.*
kal-maṛäi, *hail-storm.*
kal-tagaḍu, *slab of stone.*
kalvi, *learning.*
kalvi-c-cāläi, *college.*
kalvimāṉ, *a learned man.*
kālviral, *toe.*
kamāṉ, *arch.*
kambaḷam, *a blanket, rug.*
kambāyam, *a coarse cloth.*
kambaḷi, *blanket.*
kambi, *wire.*
kambu ; taḍi, *pole, stick.*
kāmbu, *a stalk, stem.*
kamīçu, *shirt.*
kamugu-maram, *the areca-*
kaṇ, *an eye.* [*nut tree.*
kāṇ, *w., to see.*
kāṉ ; kāl, *a drain.*
kaṇakku, *an account.*
kaṇakkaṉ, *accountant.*
kāṉal, *vapour.*
kaṉatta ; kaṭṭiyāṉa, *thick.*
kāṇbi, *str., to cause to see, in-*
kandäi, *a rag.* [*timate.*

kaṇḍākku; kaṇḍaṭṭar, *conductor.*
kaṇḍamāläi, *scrofula.*
kaṇḍi, *str., to reprove, rebuke.*
kaṇḍippu, *strictness; urging.*
kaṇḍu piḍi, *str., to find.*
kaṇgāṇi; mēlviçāri, *overseer.*
kāṅgu, *gang.*
kāṇi, *the fraction* [symbol].
kaṉi, *fruit.*
kaṉi koḍāda, *unfruitful.*
kañji, *rice gruel.*
kaṇṇāḍi, *mirror.*
kaṇṇāḍi-t-taṭṭu, *a pane of glass.*
kaṉṉ ur, *cheek.*
kaṉṉi; kumāri, *a damsel, spinster.*
kaṇṇi, *snare.*
kaṉṉimäi, *maidenhood.*
kaṇṇimäi; kaṇṇidar, *eyelid.*
kaṇṇimäi-mayir, *eyelash.*
kaṇṇīr, *tears.*
kaṇṇīr-viḍu, *ir, to shed tears, weep.*
kaṉṟu, *seedling; calf.*
kāṇ (p. 50, No. 26)), *to see, perceive.*
kaṇu; kuṛäiccu, *a joint.*
kaṇuk-kāl, *the ankle.*
kappal, *ship.*
kāpp'āṭṭu, *m., to take care of, preserve.*
kappi, *a pulley.*
kāppi; kōppi, *coffee.*
kap-pōrḍu, *cupboard.*
kāppu, *guard, preservation.*
karaḍi, *a bear.*
karaḍu muraḍāṉa, *uneven.*
karäi, *bund, bank.*
karäi, *wm.*, urugu, *m., to melt,*
karäindu pō, *to dissolve.*
kaṟäi-p-paḍuttu, *m., to stain.*
kaṟäiyāṉ, *white ants.*
kāraṉ, *doer, maker.*
karaṇḍi, *spoon.*
karappaṉ, *itching.*
karattäi, *carriage.*
karcci, *str., to roar.*
kaṛi, *str., to subtract, deduct.*
kaṟi, *curry.*
kariçaṉäi, *tender care.*
kāriyam, *affair.*
karppūram, *camphor.*
kārttigäi, *November–December.*
karu, *n., embryo, mould.*
kaṛudäi, *ass.*
karudu, *m., to think, mean.*
karugal, *darkness.*
karumbu, *sugar-cane.*
karuṅ-gal, *granite.*
karuṅgālī maram, *ebony.*
kaṟutta; kaṟuppāṉa, *black.*
kaṛuttu, *neck.*
kaṛuttuk kuṭṭäi, *wrapper, necktie.*
karuvā-p-paṭṭäi, *cinnamon.*
karuvāḍu, *dry fish.*
karuvi; āyudam, *tool.*
kaṛuvu, *m., to wash.*
kāṯçaṭṭäi, *trousers.*
kaṯpalagäi, *a slate.*
kaṯpi, *to teach, order.*
kaṭṭäi, *block, log.*
kattirikkōl, *a pair of scissors.*
katti, *knife.*
kaṭṭi, *lump.*
kaṭṭil, *bedstead.*
kaṭṭil puḍaväigaḷ, *bedclothes.*
kātt'iru, *sm., to wait.*
kāṯṯu, *wind, breeze.*
kaṭṭu, *a bond, tie; parcel; bandage.*
kaṭṭu, *m., to tie, build.*
kāṭṭu, *m., to show.*
kaṭṭuttaṟi, *a post, stake.*
kāval, *defence, guard.*
kavaläi, *care, sorrow.*
kavaläiyīṉam, *neglect.*
kāvalāḷi, *prisoner.*

kavaṉam, *attention.*
kavaṉi, *str., to take notice of.*
kavarāçam, *pair of compasses.*
kāvaṯkā, *str., to watch.*
kāvaṯkāraṉ, *watchman.*
kavaṭṭäi, *the fork of a branch.*
kavāttu çey, *w., to prune.*
kavuccu, *couch.*
kāyam, *a wound.*
kāyccal ; jūram, *fever.*
kāyccu, *m., to warm.*
kāyidam, *letter.*
kayiṟu, *rope, twine.*
kebi ; kugäi, *a den, cave.*
kēḍu, *ir., to perish, spoil.*
kēḍu, *ruin.*
kēkku, *cake.*
kēl, *w., to hear ; ask.*
kēḷvi, *hearing, question.* [*roar.*
kercci (*for* karcci), *str., to*
keṭṭa, *bad, evil.*
kēṭṭal, *kettle.*
keṭṭiyāṉa, *clever.*
kiḍaṅgu, *a warehouse.*
kīl, *hinge ; pitch, tar.*
kili, *parrot.* [*to nip.*
kiḷḷu, (1) *n., a pinch ;* (2) *v.m.,*
kiṇḍu, *m., to dig, poke.*
kiṇḍu palagäi, *coffee rake.*
kīṛ, *below, east.*
kirādi, *rail.*
kīrāi, *vegetables.*
kiṛakku, *east.*
kiṛamäi, *day of the week.*
kirāmbu, *cloves.*
kiṛaṅgu ; vēr, *root, yam.*
kiṛavaṉ, *old man.*
kiṛavi, *old woman.*
kirayam ; viläi, *cost, value.*
kīṛē ; paṇiya, *below, down.*
kīṛē viḍu, *to drop.*

kiṛi ; *str.,* pīṟu, *m., to tear.*
kīṛ-p-paḍidal (*or* -paḍivu), *obedience.*
kīṛ-p-paḍiyāda, *insubordinate.*
kīṛ-p-paḍiyāmäi, *disobedience.*
kirubäi, *grace.*
kirumi ; puṛu, *a worm.*
kiṭṭa (§52), *near by.*
kiṭṭiṉa, *near, short.* [*near.*
kiṭṭu, *m., to approach, be*
kōbam, *anger.*
kōbam mūṭṭu, *m., to provoke.*
kobam-uḷḷa, *angry.*
kōbi, *str.* ; kaṇḍi, str., *to scold.*
kōburam, *tower.*
koccik-kāv, *chilli, red pepper.*
kōḍäi-k-kālam, *hot season.*
kōḍāli, *axe.*
kodi, *str., to boil.*
koḍi, *a flag.*
koḍiya, *cruel, barbarous.*
koḍu, *str.. to give, grant, pay.*
koḍukku, *sting of wasp.*
koḍumäi, *cruelty.*
kōdumäi mā, *wheat-flour.*
kōkki, *cook.*
kol, *w., to kill.*
kol, *w., to take.*
kōḷ, *rod.*
kōl, *v.n., taking ; calumny.*
koläi çey, *to kill.*
kolläi, *robbery.*
kollaṉ, *blacksmith.*
kombu, *a branch, horn.*
kōṇalāṉa, *crooked, zigzag.*
kondirāttukkāraṉ, *contractor.*
koṇḍu vā (p. 49, No. 17), *to bring.*
koñjam ; atpam, *a little.*
koñjaṅ kuṛäiya, *almost, nearly,*
kōppäi, *cup.* [*well-nigh.*

kōppi-c-ceḍi, *coffee bush.*
koppu, *branch.*
kōṛi, *fowl.*
kōṛi-k-kuñju, *chicken.*
kōrṭu, *court.*
koṛuppu, *grease, fat; impudence.*
kōṭṭäi, *fortress.*
koṭṭäi, *nut.*
kōṭṭāṉ, *an owl.*
koṭṭāppuḷi, *mallet.*
kōṭṭu, *coat.*
kottu, *to grub, pick.*
kōvil, *temple, church.*
kōvis, *cabbage.*
kuçavaṉ, *a potter.*
kūccam, *shyness.*
kuçiṉi, *kitchen.*
kuçiṉi-mēṭṭi, *kitchen-boy.*
kūçu, *m., to be shy.*
kūḍa (§ 52), *together.*
kūḍāda, *unable.*
kūḍādu, *cannot* (§ 41).
kuḍäi, *n., umbrella; v. wm., to excavate, scoop.*
kūḍäi, *basket.*
kuḍam, *water-pot.*
kūḍa-p-pō, *to accompany.*
kūḍāram, *tent.*
kuḍi, *household, inhabitant.*
kuḍi, *str., to drink.*
kuḍiçäi, *hut, cottage.*
kudiräi, *horse.*
kudiräi ēṟi-p-pō, *to ride.*
kudiräi-k-kāraṉ, *horse-keeper.*
kudiräi-lāyam, *a stable.*
kudiräi-p-pādäi, *bridle-path.*
kuḍiyāṉavaṉ, *householder.*
kuḍiyiru, *sm., to dwell, inhabit.*
kūḍu, *n., cage; socket; v. m., to combine, be able.*
kūḍum (§ 41), *can.*

kuḍumbam, *family.*
kuḍumbattāṉ, *a member of a family.*
kūkkural; çaṇḍäi, *n., clamour, quarrel.*
kuḷam, *tank.*
kulam, *caste, race.*
kulavi, *wasp.*
kūli, *wages.*
kuli, *str., to bathe.*
kūlikkāraṉ; kūliyāḷ, *coolie.*
kulikkiṟa aṟäi, *bath-room.*
kulikkiṟa tuṟäi, *bathing-place.*
kuḷir, *cold, chill.*
kuḷircciyāṉa, *cold.*
kūliyāḷ, *labourer.*
kumāraṉ, *a son.*
kumastā, *clerk.*
kumukku, *whole, total, mass.*
kuṇam, *quality.*
kuṇḍūçi, *pin.*
kuṉi, *wm., to stoop.*
kūṉiyiṟāl, *shrimp.*
kūppiḍu, *ir., to call.*
kuṟaḍu, *tongs.*
kūräi, *a thatched roof.*
kuṟäi, *wm., to decrease.*
kuṟäiccal, *scarcity.*
kuṟäivāṉa, *imperfect.*
kuṟäivu; kuṟäi, *deficiency, imperfection.*
kuḻal, *tube, flute.*
kuḻalāṉa, *hollow.*
kuḻandäi, *infant.*
kuraṅgu, *monkey.*
kuḻappam, *confusion.*
kūrccu, *a stake.*
kuṟi, *mark; symptom.*
kuḻi, *pit.*
kuḻi muçal, *rabbit.*
kuṟippu, *a note, sign.*
kuṟitta vēläi, *task.*
kuṟittu, *about, concerning.*
kuṟittu-vai, *str., to note down.*

kūṟi-y-aṟivi, *str., to proclaim.*
kuṟiya; kuṟu; kuṟum; kuṯṯu, *short, deficient.*
kūrmäi, *sharpness.* [*priest.*
kuru (*pl.* kurukkaḷ), *teacher,*
kuruḍaṉ, *a blind man.*
kuruḍu, *blindness.*
kuṟukku, *cross* (*oblique*).
kuṟukku-t-tāppāḷ, *a cross-bar.*
kurūram, *cruelty.*
kuruvi, *bird.*
kushṭa-rōgam, *leprosy.*
kuṭṭäi, *shortness.*
kūṭṭāḷi, *companion, friend.*
kuṭṭam, *band; meeting.*
kuṯṯam, *guilt, blame.*
kuṯṯam illāmäi, *innocence.*
kuṯṯañ çāṯṯu, *m., to accuse, charge.*
kūṭṭaṅ-kūḍu, *m., to assemble.*
kuṯṯavāḷi, *a criminal.*
kuṭṭi, *young of an animal.*
kūṯṯu, *proclamation.*
kūṭṭu, *m.*; çēr, *wm., to gather.*
kuttu, *m.*; tai, *str., to prick, pierce.*
kuttu; iḍi, *str., to pound.*
kuvaḷäi, *mug; water-lily.*
kuvā mā, *arrowroot.*
kuvi, *str., to heap up.*
kuviyal, *n., pile, heap.*

Lācci, *a drawer.*
lāccip-peṭṭi, *chest of drawers.*
lāḍakkāraṉ, *farrier.*
lāḍam, *horseshoe.*
landar, *lantern.*
lāyam, *a stable.*
layaṉ, *lines, or coolie sheds.*
lēçāṉa, *light, easy.*
lēñji, *handkerchief.*
liṅgu, *link.*
loham, *zinc.*

Mā, *flour, meal; mango tree; the fraction $\frac{1}{20}$.*
māçālāi, *curry stuff, drugs.*
māçam; mādam, *month.*
maccup-pō, *to decay.*
māçi, *February-March; mist.*
maḍaṅgāda, *unyielding, rigid.*
maḍaṅgu, *m., to yield.*
madi, *str., to estimate; respect.*
maḍi, *str., to fold.*
madippu, *an estimate.*
maḍippu, *a fold.*
mādiri, *n., model, example.*
māḍu; erudu, *bullock.*
magaḷ, *daughter.*
magaṉ, *son.*
māgāṇi, *the fraction $\frac{1}{16}$.*
mai; tīndäi, *ink.*
makkāc-cōḷam, *maize, corn-*
māl, *palace.* [*flour.*
malāi, *hill.*
mālāi, *a garland; evening.*
malāi-p-pakkam, *hill-side.*
malāiyaruvi, *mountain torrent.*
māligāi, *mansion.*
mallu, *wrestling.*
māmaṉ, *father-in-law, uncle.*
mām paṛam, *mango fruit.*
māmi, *mother-in-law, aunt.*
māṉ, *deer.*
maṇ; nilam, *earth.*
maṉa-c-cāṭci, *conscience.*
maṉaçu; maṉadu, *mind.*
maṇal, *sand.*
maṉam, *mind.*
maṉam illāda, *reluctant.*
maṉa-rammiyam, *contentment.*
manastābam, *n., regret.*

manastāba-p-paḍu, *ir.*, *to repent.*
maṇveṭṭi, *mattock* (*mamatty*).
mandäi, *a flock.*
mandaṉ, *a foolish person.*
mandi, *black monkey.*
maṇi, *bell; hour.*
maṇikkaṭṭu, *the wrist.*
māṉiyam, *grant of land free of* [*tax.*
mañjaḷ, *yellow; saffron.*
mañjaḷ nīr, *saffron water.*
maṉṉi, *str.*, *to forgive.*
maṉṉippu, *forgiveness, pardon.*
maṉidaṉ; maṉushaṉ, *man.*
maṉu; maṉuvu, *a petition, re-* [*quest.*
maṉushi, *woman.*
māppaṇḍam, *pastry.*
māppiḷḷäi, *bridegroom.*
maṟa, *sm.*, *to forget.*
maṟäi, *wm.*, *to vanish, hide.*
maṛäi, *rain.*
maṛäi-c-caṭṭäi, *rain-coat.*
maṛäi illāmäi, *drought.*
maram, *a tree, timber.*
mara-nāy, *pole-cat.*
mārbu, *breast.*
mārb'ūçi, *a breast-pin, brooch.*
mārgaṛi, *December-January.*
māri-kālam *or* maṛäi-kālam, *rainy season.*
māṟi māṟi, *alternately.*
mariyādäi, *civility.*
maṟiyal, *a stopping, jail.*
maṟiyaṯkāraṉ, *prisoner.*
maṟu, *str.*, *to refuse, contradict, deny.*
maṟu, *other, next.*
marumagaḷ, *daughter-in-law, niece.* [*nephew.*
marumagaṉ, *son-in-law,*
maṟumoṛi, *answer.*

maṛuṅgalāṉa, *dull.*
marundu, *medicine.*
maṟupaḍiyum; tirumbavum, [*again.*
maṯṯa, *other*
maṭṭam, *measure, rule.*
maṭṭam; maṭṭak-kudiräi, *a pony.*
māṭṭēn (§47e), *I will not.*
māttiräi, *pill.*
māṭṭ'iṟäiççi, *beef.*
māttiram, *only.*
mattiyāṉam, *mid-day.*
māṯṯu, *m.*, *to alter.*
māṭṭukkāraṉ, *cattle-keeper.*
maṭṭum, *until.*
māṭṭu-mandäi, *a herd.*
māṭṭu-p-paṭṭi, *cattle-shed.*
mayir, *hair.*
mēçäi, *table.*
mēçäi-t-tuppaṭṭi, *table-cloth.*
mēḍäi, *platform.*
meduvāṉa, *soft.*
meduvāy, *slowly.*
mēgam, *cloud.*
mel, *fine, soft.*
mēl, *above; the west.*
mel, mellu, *w.* *to chew.*
mēlāṉa, *upper, superior.*
mēlāṉavaṉ, *n.*, *superior.*
mella, *slowly.*
melliya, *fine, thin.*
mēlum, *moreover.*
mēl vilāçam, *address.*
meṛugu, (1) *n.*, *wax;* (2) *v.m.*, *to smear.*
meṛugu vatti, *candle.*
meṯ jōḍu, *stockings.*
mēṯkaṭṭi, *an awning.*
mēṯ kōṭṭu, *overcoat.*
mēṯku, *west.*
mēṯpaḍi, *ditto, aforesaid.*

metpakkam, *top, or west side*
mettäi, *mattress, cushion, bed.*
mey, *truth, body.*
mēy, (1) *wm., to graze, to thatch;* (2) *str., to feed (cattle).*
mēyccal, *pasture.*
mēyppan, *shepherd.*
meyyāna; niçamāna, *true.*
miccam, *excess, remainder.*
mīdi, *the remains.*
midi, *str., to stamp, trample.*
miga, migavum; metta, *much, very.*
migu (p. 47), *to exceed.*
miḷagu, *pepper.*
mīn, *fish.*
min; minnal, *lightning.*
minittu; nimisham, *a minute.*
mirudu, *softness.*
mirugam, *animal.*
mōçamāna, *dangerous.*
mō, *sm., to smell.*
mōndu pār, *str., to smell.*
mōppam, *smell.*
mōvāy, *chin.*
moy, *str., to crowd, swarm.*
muçal, *a hare.*
mudal, *the first, principal.*
mudalām, mudalāvadu (§20), *first.*
muḍal tāram, *first wife.*
muḍam, *lameness.*
mūḍam, *foolishness.*
mūḍattanmäi, *ignorant state.*
mudi, *a crown.*
mūḍi, *a cover, lid.*
muḍi, *wm., to end, be finished; str., to finish.*
muḍiccu, *knot.*
muḍippu, *a tie, purse.*
muḍivu; kaḍäiçi, *n., the end.*
mūḍu, *m., to cover.*
mudugu, *the back (of body).*

mūḍu pani, *mist, fog.*
mugadāvu, *in presence, in person.*
mugaḍu; mōḍu, *roof, ridge.*
mugam, *face.*
mugurtta nāḷ, *wedding-day.*
mukkāḍu, *veil.*
mukkāl, *threefourths.*
mukkōṇam, *triangle.*
mūkku, *nose.*
mul; muḷḷu, *thorn, fork.*
mūläi, *corner, angle.*
mūḷäi, *brain.*
muḷäi, *breast (female).*
mulai, *str., to sprout.*
mūlam, *root, bulb, cause.*
mullulla, *prickly.*
mun; munnē, *before.*
munbu, munbāga, *in front of.*
munda, *previously, formerly (inf. of mundu).*
mundäi nāḷ, *day before yesterday.*
mundina, *prior.*
mundi-p-pō, *to lead, advance.*
mundu, *m., to precede.*
mūṅgil, *bamboo.*
munnamē, *before; already.*
mūnru, *three.*
muppādu, *thirty.*
muṟäi, *order, manner, complaint.*
muraḍāna, *coarse.*
muṟäippāṭṭu-k-kāran; vādi, *complainant.*
muṟäiyiḍu, *ir., to complain.*
muraṅ kai, *elbow.*
muraṅ kāl, *knee.*
muri, (1) *wm., to become broken;* (2) *str., to break.*
muruḍum; muṭṭilum, *wholly.*
murukku, *m., to wring, twist.*
mūtta kuḍiyāḷ, *the elder wife.*

muṭṭäi, *egg.*
mūṭṭäi ; kaṭṭu, *a bundle.*
muttam, *a kiss.*
muṯṯam, *a court-yard.*
mūttaval, *elder woman.*
mūttavaṉ, *elder man.*
muṯṯilum, *entirely, utterly, [quite.*
muttiräi, *seal.*
muttu, *pearl.*
muyaṯci, *effort.*

Ñābagam ; yādi, *memory.*
naçam, *destruction, loss.*
naḍa, *sm., to walk.*
naḍäi, *walk, gait, pace.*
naḍakkäi, *n., conduct.*
naḍattu, *m., to conduct, direct.*
nāḍōṟum, *daily.*
naḍu, *ir., to plant.*
naḍu ; matti, *centre.*
nāḍu, *country, province.*
naḍuṅgu, *m., to tremble.*
naḍu rāttiri, *midnight.*
naḍuvē ; ūḍē, *amid, between.*
nagäi. *str. to laugh.*
nagäi ; ābaraṇam, *jewel.*
nagam, *a nail, claw.*
nāgaṇavāy, *the mina bird.*
nagaram, *city.*
nagu, *ir., to shine, laugh.*
nakku, *m., to suck, lap.*
nākku, *tongue.*
nākku mīṉ, *sole-fish.*
nal, naḻḻu, *v.m., to love; n., [the middle.*
nāl, *a day.*
nāladu, *current.*
nālāi ; nāḷäikku, *to-morrow.*
nalla, *good.*
nāl tōṟum *or* nāḍoṟum, *daily.*
nālu ; nāṉgu, *four.*
nambikkäi, *n., trust.*
nambu, *m., to trust, expect.*
naṉäi, (1) *wm., to be wet ;* (2) *n., toddy, flower buds.*
naṉäivu, *wet, moisture.*
nāṇal, *a reed.*
nāṇam ; aḍakkam, *modesty.*
naṇḍu, *crab, lobster.*
nāṉē ; nāṉ tāṉ, *myself.*
nañju ; visham, *poison.*
naṉṟāy, *well.*
naṉṟi, *goodness, gratitude.*
naṉṟi keṭṭa, *ungrateful.*
naräi, *greyness.*
naräiyuḷḷa, *grey.*
nārāñju nārattäi, *orange.*
nari, *jackal.*
nashṭam ; kēḍu, *loss, harm.*
naṭçattiram, *star.*
nāṯkāli, *a quadruped, chair.*
nāṯpadu, *forty.*
naṭpu, *friendship.*
nāṯṯu, *a plant.*
nāy, *dog.*
naya, *str., to love.*
nāyagaṉ, *headman.*
ñāyiṟu, *the sun.*
ñāyiṯṯu-k-kiḻamäi, *Sunday.*
neḍiya, neḍum, *long, tall.*
neḍumäi, *length.*
neḍuñ-cappāttu, *boots.*
nel ; nellu ; ariçi, *rice, paddy.*
neñju, *the breast, chest.*
nērāga, *straightforward.*
nēram, *time.*
nēram tavaṟāda, *punctual.*
nērāṉa, *straight, honest.*
neṟi, *conduct.*
nēriḍu, *ir., to encounter, to [happen.*
nērmäi, *honesty.*
neruppu ; aṉal, *fire.*
neruppu-k-kirādi, *grate.*

neṭṭäi, *tallness.*
neṯṯi, *forehead.*
nēṯṯu, *yesterday*
ney, (1) *n., ghee;* (2) *r.w., to weave.*
neyam, *affection.*
nī, *str., to abandon.*
nī tāṉē, *thyself.*
niçam, niccayam, *certainty.*
nidānam, *justness; criterion.*
nīdipadi; nīdivāṉ, *judge.*
nīdistalam, *court.*
nīkkam; nīkku, *separation, removal.*
nīkku, *m., to remove, avert.*
nil, *w., to stand, stop.*
nilā; çandiraṉ, *moon.*
nilā veliccam, *moon-light.*
niläi, (1) *str., to abide, to last;* (2) *n., condition, position.*
niläimäi, *quality, condition.*
nilam; taräi, *ground.*
nīlam, *blue.*
nīlam, *length.*
nilamäi, *landed property, station.*
nilam aḷa, *sm., to survey.*
nīlamāṉa, *long.*
nīlamāṉa, *blue.*
niluväi, *balance.*
nimir, *wm., to become erect.*
nimirttu, *m., to set upright.*
nimisham, *moment.*
nimittam, *for the sake of.*
niṉäi, *str., to think.*
niṉäivu; çindaṉäi, *thought.*
niṉäivu kūr, *wm., to remember.*
nīndu, *m., to swim.*
nīr, (1) *you;* (2) *water.*
niraça vastu, *mineral.*
nīr maṭṭam, *water-level.*
nīr ōṭṭam, nīrppāyccal, *torrent.*
niṟäi, *wm., to become full.*
niṟäi; pāram, *weight.*
niräi, (1) *wm., to be in order;* (2) *str., to arrange.*
niräi; vari, *line.*
niṟäinda, *full.*
niḻal, *shadow.*
niṟam; varṇam, *colour.*
nirambu (*intr.*), *m.,* nirappu (*tran.*), *m., to fill.*
nīrāvi, *a well; steam.*
nīrppāyccu, *m., to water.*
nīrt-tārā, *wild duck.*
niṟu, *str., to weigh.*
niṟuttu, *m., to detain.*
nītipati, nītivāṉ, *judge.*
nītistalam, *court.*
niṯpandam (*properly,* nirbandam), *misery.*
nittiräi, *sleep.*
nittiräiyāy, *asleep.*
nīṭṭu, *length.*
nīṭṭu, *m.*; viri, *str., to stretch.*
nivirtti, *removal.*
niyami, *str., to appoint.*
niyāyāçaṉam, *bench (law).*
niyāyam, *reason, justice.*
niyāyamāṉa, *right.*
nō, (1) *n., aching, pain;* (2) *v. wm., to ache.*
nōkkam, *view, object.*
nōkku, *m., to look.*
nōvup-paḍuttu, *m., to hurt.*
nūl, (1) *n., thread, line;* (2) *r.w., to spin.*
nuṉi, *point.*
nuḻäi, (1) *wm., to creep in, to trespass;* (2) *str., to insert.*
nūṟu, *hundred.*
nuṭpamāṉa, *adj., minute, fine.*

O, *str., to resemble.*
ōḍäi, *water-course.*
ōḍu, *a shell, tile.*

ōḍu, *m.*, *to run, flee.*
oḍukku, *m.*, *to oppress.*
odukku, *a corner, shelter.*
olli, *thinness.*
ōnāy, *wolf.*
onbadu, *nine.*
oṇḍikkāran, *bachelor.*
oṇḍiyāna; oṭṭäi, *single.*
onrum illäi, *nothing.*
oppam, *agreement, signature.*
oppi, *str.*, *to deliver up; prove.*
oppu, *m.*, *to consent.*
oppuk-koḍu, *str.*, *to consign, surrender.*
oppuvi, *str.*, *to deliver.*
ōram, *margin, edge.*
oralōçi, *clock.*
orē, *one only, same.*
ōr iḍattilum illäi, *nowhere.*
oru (§ 13), *an.*
oru pakkattil, *aside.*
oru kālum illäi, *never.*
oḷukkam, *conduct.*
orumikka, *together.*
oḷuṅgāna, *regular.*
oḷuṅgu, *rule, method.*
oru-paṭṭa, *together.*
orutaram; oruviçäi, *once.*
ottāçäi; udavi, *help.*
oṭṭagam, *a camel.*
ōṭṭam, *a course; gallop; current.*
otti, *a mortgage.*
ott'iru, *sm.*, *to resemble.*
ōṭṭu, *m.*, *to drive.*
ottukkol, *w.*, *to acknowledge.*
ottu-p-pār, *str.*, *to compare.*
ovvoru, *each, every.*
ōy, *wm.*; oḷi, *wm.*; ninru pō, *to cease.*
ōyāda, *incessant.*

Pāçäi, *language.*
paçali, *Fusly,* official revenue year.*
paccaiyāna, *green; raw.*
paçi, *hunger.*
paçu, (1) *a cow*; (2) *green, pure.*
paḍäi, *layer; army.*
pādam; aḍi, *foot.*
paḍi, *according.*
paḍi (§ 64), *step; way; measure.*
paḍi, *str.*, *to read, learn.*
padil; padilāga, *instead of.*
paḍi-p-paḍiyāy, *gradually.*
paḍippi, *str.*, *to educate.*
paḍiyāl, *for, because, whereas.*
paḍu, (1) *ir.*, *to suffer, undergo*; (2) *str.*, *to lie down.*
pāḍu, *m.*, *to sing.*
paḍukkäi, *bed.*
paḍukkäi-y-aṟäi, *bedroom.*
paduṅgu, *m.*, *to hide.*
pagäi, *enmity.*
pagal, *day (time).*
pāgam, *share.*
pagudi, *division; share.*
pai, *a bag.*
paiça; çalli, *a pie.*
paittiyam, *madness.*
paiyan, *boy.*
pakkam; vilā, *side.*
pākkiyam, *happiness.*
pal; pallu, *tooth.*
pāl, *milk.*
pāl paçu, *milch cow.*
pala; anega, *several, many.*
pālāḍäi, *cream.*
palagäi, *a board.*
palam, *force.*
pālam, *bridge.*
palamuḷḷa, *strong.*
palan, *result; advantage.*

* The Arabic name for a year, commonly used in India.

palan̲ koḍu, *str.*, *to produce results or profit.*
palavandam, *force, violence.*
pali, *a sacrifice.*
paliṅgu, *glass.*
paḷḷam, *a pit, hollow.*
paḷḷi, *a lizard.*
palli-k-kūḍam, *school-house.*
paḷḷivāçal, *mosque.*
paḷḷu-p-purus, *toothbrush.*
pallu-vali, *toothache.*
pāmbu, *snake.*
pan̲äi, *the palmyra tree.*
pān̲äi; kōppäi, *a pot.*
paṇam, *money.*
paṇappai, *money-purse.*
paṅg-iḍu, *ir.*; piri, *str.*, *to divide.*
paṅgu, *section, part, portion.*
pangun̲i, *the month March-* [*April.*
pan̲i, *dew.*
paṇidi, *jewels.*
pañju, *cotton.*
paṇṇu, *m.*, *to make.*
pan̲r̲i (*vulg.* paṇṇi, paṇḍi), *a* [*hog.*
pan̲r̲i-y-ir̲äicci, *pork.*
pār, *str.*, *to see, look.*
para, *other.*
paṛa, *old.*
par̲a, *sm.*, *to fly.*
paṛagu, *m.*, *to practise.*
par̲ai, *a drum.*
pār̲äi; kaṯ-pār̲äi, *a rock.*
paṛäiya, *old.*
paṛakku, *m.*, *to train.*
paralōgam, *heaven.*
paṛam, *a fruit.*
pāram; çumäi, *a load.*
paṛam aräi, *wm.*, *to pulp.*
pārāmal viḍu, *to overlook.*
pāramān̲a, *heavy.* [*nourish.*
parāmari, *str.*, *to manage;*

parambu (*intr.*), *m.*; parappu (*tran.*), *m.*, *to spread.*
paṛamoṛi, *proverb.*
paraṇ, *a loft*
par̲i, *str.*, *to snatch away.*
paṛi, *blame; revenge.*
paṛi vāṅgu, *m.*, *to revenge.*
paridābam, *pity.*
parīṭcäi, *a trial, experiment.*
pariyāri, *a doctor, barber.*
parkkilum (§ 64, b), *than.*
pārli ariçi, *barley.*
paru, *str.*, *to become large.*
paṛu, *str.*, *to mature.*
paṛudu, *fault, damage.*
paṛudu pār, *str.*, *to mend, repair.*
paṛutta, *ripe.*
parutta; pushṭiyuḷḷa, *stout.*
pārväi, *sight, inspection.*
pāshäi, *language.*
paṭci, *a bird.* [*vour.*
paṭci, *str.*; viṛuṅgu, *m.*, *to de-*
paṯpala, *many, several.*
paṭṭäi, *a bark; stripe.*
paṭṭam, *title: reign.*
pāṭṭan̲, *grandfather.*
paṭṭaṇam, *town.*
paṭṭayam, *sword; title-deed.*
pāṭṭi, *grandmother.*
patti, *devotion.*
paṯṟi, *regarding.*
paṯṟippiḍi, *str.*, *to cling, grasp.*
pāttiram, *a vessel, cup; worthi-*
pattiram, *care.* [*ness.*
pāttiramān̲a, *worthy.*
pattiramān̲a, *safe.*
pattiyam, *diet.*
pāttiyam, *bail.*
pattu, *ten.*
pāṭṭu, *song.*
paṭṭu, *silk.*

paṯṯu, *seizure, attachment; plas-*
paṯṯu, *m., to grasp.* [*ter.*
pattu maḍaṅgāy, *tenfold.*
paṯṯuccīṭṭu; raçīdu, *receipt.*
pāvam, *sin.*
pāvaṉäi kāṭṭu, *m.*; pāçāṅgu
paṇṇu, *m., to pretend.*
pāy, *mat.*
pāy, *wm.*; kudi, *str., to leap,*
payam, *fear.* [*rush.*
payam uṟuttu, *m., to threaten.*
payaṉ, *result.*
payaṇam pō, *to travel.*
payappaḍuttu, *m., to terrify.*
payir-iḍu, *ir., to cultivate.*
payittiyam, *madness.*
pāyccu, *m., to irrigate.*
pēçu, *m., to speak.*
pēdam, *difference.*
pēdam illāda, *uniform.*
pēdaimäi, *simplicity.* [*power.*
pelaṉ; vallamäi, *strength,*
pelavīṉa; pelavīṉamāṉa, *weak.*
peṇ, *a female.*
peṇçādi; maṉäivi, *wife.*
peṇ paṉṟi (paṇḍi), *sow.*
peṇ pillḷäi, *female child.*
peṇ tōṟi, *bridesmaid.*
pēṉäi, *pen.*
pēṉäi-k-katti, *penknife.*
pēr, *name.*
pēriçu; pērij, *revenue.*
pēraṉ, *grandson.*
pēr iḍu, *ir., to name.*
pēril, *upon, concerning.*
periya, *great, grand, large.*
periya pūçaṇik-kāy, *pumpkin.*
periya turäi, *superintendent.*
pērtti, *granddaughter.*
peṟu, *ir., to obtain.*
peru viral, *the thumb.*

perugu, *m., to increase, grow.*
perukku, *m.*; adigari, *str., to multiply.*
perukku; kūṭṭu, *m., to sweep.*
perumäi, *greatness, pride.*
peruṅ-kāḍu; vaṉam, *forest.*
perun-tārā, *goose.*
peṭṭäi, *a hen, female.*
peṭṭäi-k-kudiräi, *mare.*
peṯṯār, *parents.*
peṭṭi, *box, case.*
peṯṯōr, *parents.*
pey, *w., to scatter, rain.*
piçagu, *m., to miss; n., a mis-*
piccäi, *alms.* [*take.*
piccäi kēḷ, *w., to beg (alms).*
piçiṉ, *gum.*
pīçu, *fee.*
piḍi, *str., to catch, seize.*
piḍittirāvi, *vice (blacksmith's).*
piḍuṅgu, *m., to pluck, pick.*
pikkāçu; pikkāṉ, *pickaxe.*
pila, *sm., to split.*
pilaväi, *cancer.*
pīli; kuḻal, *pipe.*
pillḷäi, *child; caste title.*
piṉ, *after.*
piṇam, *a corpse.*
piṉ çel, *w., to follow.*
piṉ toḍar, *wm., to trace.*
piṉ-māri-kālam, *N.E. mon-*
piṇäi; jāmīṉ, *security.* [*soon.*
piṉbu; piṉṉālē, *after.*
pindu, *m., to go behind, be late.*
pīngāṉ, *plate.*
piṉṉē, *behind, back.*
pīppāy, *cask.*
piṟa, *sm., to be born.*
piradāṉa, *chief.* [*adversary.*
piradivādi; edirāḷi, *defendant,*
piragāçi, *str., to illuminate.*

piragāçamāṉa, *bright.*
piṟagē; piṟakāle, *behind.*
piṟagu, *after.*
piṛäi, *v.str.*, *to live; n., an error.*
piṛäiyuḷḷa, *incorrect.*
piräṇi, *animals.*
piṟappu, *birth.*
piraçaṅgam, *sermon.*
piraçittamāna, *public.*
piravēçi, *str.*, *to enter.*
pirayāṇam, *a journey.*
pirayāçam, *pains, effort.*
pirayāçap paḍu, *to try.*
pirayōçaṉam-uḷḷa, *useful.*
pirēdak kuṛi, *n.*, *a grave.*
pirēdam, *dead body.*
piri, *wm.*, *to become separated; str., to separate.*
pīris, *saucer.*
piriyamuḷḷa, *dear.*
pīṟu, *m.*, *to tear.*
pittaläi, *brass.*
pō (p. 51, No. 37), *to go.*
pōdāda, *insufficient.*
poḍi, *powder.*
podi, *a sack.*
pōdi, *str.*; paḍippi, *str.*, *to instruct, teach.*
podi-māḍu, *pack bullock.*
poḍiyaṉ, *lad.*
pōḍu, *ir.*, *to cast down, put on; wear.*
pōdu (*for* poṛuḍu), *time, while.*
podu, *common.*
podu-p-pādäi, *public path.*
pōdu, *wm.*, *to be sufficient.*
pōdum, *enough.*
poduvāṉa, *general, common.*
pokkisham, *a treasure.*
pōkku; çākku, *n.*, *excuse, pretext.*
pōl; pōla; paḍi, *as.*
pōl; otta, *like.*
pōla-c-cey, *w.*, *to imitate.*
pollāda, *wicked, vile.*
poṉ, *gold.*
poṟāmäi, *impatience; envy.*
poṟi, *a sign; spark; trap.*
poṟivāṉa malai, *precipice.*
poru, *w.*, *to fight.*
poṛudu, *time, sun; adv., while, during.*
poruḷ, *substance, meaning.*
poṟumäi, *patience.*
porundu, *m.*, *to unite; fit.*
poruttam, *contract.*
poruttaṉäi, *vow.*
poruṭṭu, *for the sake of.*
poruttu, (1) *v.m.*, *to cause to agree, to unite*; (2) *n.*, *a junction, joint.*
pōttal, *bottle.*
poṭṭaṇi, *a bundle of cloth.*
poṭṭaṇikkāraṉ, *a hawker.*
poy, *falsehood.*
poy-c-collu, *m.*, *to lie (speak falsely).*
poy-k-kāl, *false leg.*
pōyi viḍu, *to depart.*
pōyi-k-koṇḍu vā, *to fetch.*
pōyi-c-cēr, *to arrive.*
poyyāṉa, *false.*
poyyāṇäi, *perjury.*
pū, *a blossom.*
puçal kāṭṭu, *storm.*
pūçāçāri, *priest.*
pūcci, *moth; insect.*
pūçu, *to smear, plaster.*
puḍäi, *str.*, *to winnow.*
pudäi, *str.*; aḍakkam paṇṇu, *m.*, *to bury.*
pudaṉ-kiṛamäi, *Wednesday.*
puḍavāi, *cloth.*
pudidāy, *anew.*
pudiya; paccäi, *new, fresh.*
pudu, *new.*

puduppi, *str.*, *to renew, reform.*
pugäi, *n.*, *smoke.*
pugäi-k-kūḍu, *chimney.*
pugäi-k-kuḍi, *str.*, *to smoke (tobacco).*
pugai-vaṇḍi, *steam car.*
pugaṛcci; tudi, *n.*, *praise.*
pugaṛu, *wm.*, *to praise.*
pul; pullu, *grass.*
puḷi, *acidity; tamarind.*
puli, *tiger, cheetah.*
pulippāṉa, *sour.*
puḷḷi, *spot, a small cipher.*
pūlōgam, *the terrestrial world.*
pūmi, *earth.*
pūmi adirtal, *earthquake.*
pūmikku-k-kīṛāṉa, *under-ground.*
puṇ, *a sore.*
pūṇ, *a knob, ferule.*
pūṉäi. *cat.*
puṉçey, *dry cultivation.*
pūṇḍu; kīṛäi, *a shrub, herb.*
puṇṇiyam, *virtue, merit.*
puṟā, *pigeon.*
puraḷu, *w.*, *to roll.*
puṟam, *outside.*
puṟambāṉa, *outward, external.*
puṟambē, *outside.*
pūraṇa, *full, thorough.*
pūraṇam, *fulness; perfection.*
puṟappaḍu, *ir.*, *to proceed, start.*
puṟappāḍu, *departure.*
puraṭṭāçi, *September-October.*
pūrtti; niṟäivu, *fulness.*
puṛu, *worm.*
puṛukkam, *sultriness.*
purus, *brush.*
purushaṉ, *husband.*
puruvam, *eyebrow.*
pushel, *bushel.*
pushṭiyuḷḷa, *stout, fat.*

pustaga-t-taṭṭu, *bookshelf.*
puṭṭi, *stoutness.*
putti, *sense; intelligence*
putticāli, *a wise man.*
puttiyillāda, *senseless.*
puttiyīnam. *nonsense.*
puttiyuḷḷa, *sensible.*
pūṭṭu, (1) *n.*, *a lock;* (2) *v.m.*, *to fasten, lock.*
puyam, *the arm.*

[For words etymologically beginning with *R*, see *Ar*, *Ir* and *Ur*.]

Rācciyam, *kingdom.*
rappar; ōrbiçiṉ, *India-rubber.*
rāttal, *pound.*
rēkku, *rake.*
remba; romba, *much.*
rīdi, *manner.*
rōdäi, *wheel.*
rōgam, *disease.*
rokkam, *ready money.*
roṭṭi. *bread.*
rūbāy, *rupee.*
ruçi, *n.*, *taste.*
ruçu, *proof.*
rūlkkambu, *ruler.*

Tā (§ 39), *give.* *See* **taru.**
taccaṉ. *carpenter.*
taḍäi, *obstacle, bar.*
taḍi, (1) *a stick;* (2) *wm.*, *to cut down;* (3) *str.*, *to thicken.*
taḍimaṉ, *n.*, *cold (in the head).*
taḍu, *str.*, *to prevent, check.*
tadumbu, *m.*; karäi puraṇ-ḍōḍu, *m.*, *to overflow.*
tagāda, *improper.*
tagaḍu, *a plate.*
tagäivilāṉ, *a swallow.*
tagam, *heat, thirst,*

tagappan̲; appan̲, *a father.*
tagaram, *a tin.*
tagu, *ir.*, *to be fit.*
tagudi, *fitness.*
tagudiyān̲a, *suitable, proper.*
tai, *January-February; v.str., to sew.*
taiyat̲kāran̲, *tailor.*
takkāḷi, *tomato.*
talāi, *head.*
talāi-mēçāi-k-katti, *carving-knife.*
talāi-nōvu, *headache.*
talāippā, *turban*
talāivan̲, *a headman.*
talāiyaṇāi, *pillow.*
talāiyāri, *headman of the village, bailiff.*
talāiyōḍu, *the skull.*
talam, *place, floor.*
talambu, *m.*; tallāḍu, *m.*, *to totter.*
talli-viḍu, *ir.*, *to dismiss.*
taḷḷu, *m.*, *to push; refuse, reject.*
tāḷu, *the palate, tongue.*
tālūka, *division of a district.*
tāmadam; tamaçam, *delay.*
tāmadamān̲a, *slow.*
tāmadi, *str.*, *to linger, delay.*
tāmarāi, *lotus.*
tambaḷar, *tumbler.*
tambi, *brother (younger).*
tān, *self.*
tan̲adu pādāi, *private road.*
tandāi, *father.*
taṇḍam, *staff; punishment, fine.*
taṇḍi, *str.*, *to punish.*
tandiramāṇa, *cunning.*
taṅgāi; -cci, *sister (younger).*
taṅgam, *pure gold.*
tāṅgi; ādaravu, *a support.*
taṅgu, *m.*, *to remain.*
tāṅgu, *m.*; çuma, *sm.*, *to bear, support.*
ṭaṇi, *wm.*, *to subside.*
tan̲i, *str.*, *to be alone, be deserted.*
tan̲imāi, *singleness.*
tan̲imāiyān̲a, *solitary.*
tan̲itta; vevvēṟān̲a, *separate.*
tān̲iyam, *grain, cereals.*
tan̲iyē, *alone.*
tan̲māi, *nature, quality.*
taṇṇīr; jalam, *cold water.*
taṇṇīr-rōdāi, *water-wheel.*
taṇṇīr toṭṭi, *water-tub.*
tapāl; tavāl, *post, mail.*
tapālil pōḍu, *to post.*
tapāl-çāvaḍi, *post-office.*
tapāl-muttirāi, *postage stamps.*
tapāl-kāran̲, *postman.*
tappidam, *mistake.*
tappidamān̲a; keṭṭa, *wrong.*
tappip pō, *to escape.*
tappu, *m.*, *to miss; escape.*
tarāi, *earth, land.*
tāram; tārā, *a wife.*
tāram iṛandavan̲, *widower.*
tariçu, *fallow land.*
tarittiram, *poverty.*
tāṛpāḷ; tirāṅgu, *a bolt.*
tarma-karttā, *the warden of a temple.*
taru (p. 49, No. 16), *to give.*
tarumam, *virtue: alms.*
taṭṭāiyān̲a, *flat.*
taṭṭān̲, *goldsmith.*
taṭṭu, (1) *v.m.*, *to rap, knock, tap, pat;* (2) *n.*, *a knock.*
taṭṭu, *shelf; tray; platform; storey, floor.*
tavaḷāi, *frog.*
tavaṇāi pōḍu; kaḍattu, *m.*, *to postpone.*
tavaṟu, *m.*, *to slip.*
tavir, *wm.*, *to be removed.*
tavira; oṛiya, *except.*
tāy; ammā, *mother.*
tayār, *ready.*

tayavu, *kindness, favour.*
tēçāntaram, *foreign country.*
tēçam, *country.*
tēça-p-paḍam, *map.*
tēçik-kāy; elumiccam paḷam, *lime (fruit).*
tē-p-pōccu, *teapot.*
tēdi, *day of the month.*
tēḍu, *m.*; ārāy, *wm.*, *to search.*
tēkka-maram, *teak.*
tēḷ, *scorpion.*
teḷi, (1) *wm.*, *to become clear;* (2), *str.*, *to clear; sprinkle.*
teḷinda, *clear.*
teḷivāṉa, *evident.*
teḷivāy, *distinctly.*
teḷḷu, *m.*, *to sift.*
teṉ; teṯku, *south.*
tēṉ, *honey.*
tēṅgāy, *a cocoanut.*
tēṉī, *bee.*
teṉṉa-maram, *cocoanut tree.*
teṉṟal, *south wind.*
teri, *wm.*, *to be known, understood.*
terind'eḍu, *str.*, *to select, choose.*
terippu, *information, communication.*
[*confide.*
tēṟu, *m.*, *to recover; improve;*
tēṭṭam, *anxiety.*
tēṯṯam, *certainty.*
tē-t-taṇṇīr, *tea (beverage).*
tēväi, *need.*
tēväiyāy iru, *sm.*, *to want.*
tēvaṉ, *god.*
tevastāṉam, *a temple.*
tēy, (1) *wm.*, *to wear away;* (2) *str.*, *to rub.*
tēy-k-karaṇḍi, *tea-spoon.*
tēyiläi, *tea (leaf).*
tiçäi, *quarter of the heaven.*
tigäippu, *alarm.*

tīmäi, *evil, vice.*
tiṇäi, *place; class.*
tiṉam, *a day.*
tiṅgaṭ-kiḻamäi, *Monday.*
tīṉi, *food.*
tīṉi mēçäi, *dining-table.*
tīṉī-y-aṟäi, *dining-room.*
tiṉ, *to eat, feed.*
tīr, (1), *wm.*, *to end;* (2) *str.*, *to finish, decide.*
tiṟa, *sm.*, *to open.*
tiräi, *curtain; a wrinkle, wave.*
tiraḷ, *a ball; multitude; swarm.*
tiraḷāga, *abundantly.*
tirand'eḍu; aviṟtt'eḍu, *to unpack.*
tirāṭca raçam, *wine.*
tiraviyam; āsti, *riches.*
tiṟavu, *opening.*
tiri, (1) *n.*, *a wick;* (2) *v.wm.*, *to wander about, revolve;* (3) *str.*, *to twist.*
tīrmāṉam, *a decision, resolution.*
tīrmāṉi, *str.*, *to resolve.*
tīrttu-p-pōḍu, *to settle.*
tiru, *sacred; prosperity.*
tiruḍaṉ, *a thief.*
tiruḍu, *m.*, *to steal.*
tirug'āṇi, *n.*, *a screw.* [*screw.*
tirugāṇi yiḍu; muṟukku, *to*
tirugāṇi kaḻaṭṭu, *m.*, *to unscrew.*
tirumba (*inf.*), *again.*
tirumba aḍäi, *to recover (get back).*
tirumba-k-koḍu, *to restore.*
tirumbu, *m.*, *to return.*
tiruppu, *m.*, *to cause to turn; to translate.* [*tion.*
tirutti, *sufficiency, satisfac-*
tiruttu, *m.*, *to correct.*
tiruṭṭu, *theft.*
tiruṭṭuttaṉam, *dishonesty.*

tīrvāi, *decision; toll.*
tiṭṭam, *accuracy.*
tiṭṭamāṉa, *exact, correct.*
tittippāṉa; iṉiya, *sweet.*
tiṭṭu, *m.*; ēçu, *m., to abuse.*
tīvaṭṭi, *torch.*
tīvu, *an island.*
toḍāi, *the thigh.*
toḍaṅgu, *m., to begin.*
toḍar, *wm., to succeed, follow.*
toḍarndu piḍi, *str., to overtake.*
toḍu, (1) *ir., to touch*; (2) *str., to connect.*
togāi; togam, *total, sum, [amount.*
tōl, *shoulder.*
tōl, (1) *n., skin*; (2) *v.w., to be defeated.*
tollāyiram, *nine hundred.*
tōṯ-peṭṭi, *portmanteau.*
toṇḍāi, *throat.*
tondaravu, *trouble.*
tōṇḍu, *m., to dig; draw water.*
toṅgu, *m., to hang, be sus- [pended.*
toṇṇūṟu, *ninety.*
tōṉṟu, *m., to appear.*
toppi, *hat.*
toṛil, *occupation.*
toṛu, *w., worship.*
tōṭṭā, *cartridge.*
tōṭṭakkāraṉ, *gardener.*
tōṭṭam, *garden; estate.*
tōṯṯam; kāṭçi, *appearance, view.*
tōṯṯappaḍu, *ir., to seem.*
toṭṭi;]attal, *a trough, cistern.*
toṯṯu, *m., to appear.*
tōy, (1) *wm., to bathe*; (2) *str., [to dip.*
tūçi, *dust.*
tuḍāi, *str., to wipe, rub.*
tuḍaippam, *a broom.*
tukkam; tuṉbam, *sorrow.*
tūkkam; nittirāi, *sleep.*
tukkaṅ-koṇḍāḍu, *to mourn.*
tūkku, *m.*; eḍu, *str., to lift, raise.*
tukkuḍi, *division of a district.*
tūkku-rōdāi, *pulleys.*
tuḷi, *n., drop (of water); v.str., to fall in drops.*
tuḷir, (1) *n., a bud*; (2) *v.str., [to bud.*
tumbi, *elephant.*
tumbi-k-kai, *elephant's trunk.*
tummu, *m., to sneeze.*
tūṇ; kāl, *post, pillar.*
tuṇāi, *escort; aid.*
tuṇḍāga uḍāi, *wm., to shatter.*
tuṇḍu, *piece.*
tūṅgu, *m.*; nittirāi çey, *w., to [sleep.*
tuppāçi, *interpreter.*
tuppaṭṭi, *a sheet of cloth.*
tūr; aḍi maram, *root, stock.*
tuṟāi, *a ford.*
turāi, *gentleman.*
turāi-çāṉi, *a lady.*
tūram; tolāi, *distance.*
turidam, *haste.*
turu, *rust.*
turutti, *bellows; water-bag.*
tushṭaṉ, *a ruffian.*
tūshaṇam, *n., abuse.*
tuvakku, *m., to begin.*
tuvālāi, *flow of blood; a towel.*

Ubāyam, *scheme.*
uccari, *str., to pronounce.*
ūçi, *a needle.*
udaḍu, *lip.*
uḍāi, (1) *wealth*; (2) *garment*; (3) *wm., to burst, split.*
udāi, *str., to kick.*
uḍaimāi; uḍamāi, *possession, [property.*
uḍāiyavaṉ, *owner.*
uḍaṉ, *together with.*

uḍaṉē, *immediately.*
uḍaṉpāḍu, *agreement.*
udaṟu, *m., to shake.*
udavi, *assistance.*
udavu, *m., to relieve, assist.*
udi, *str., to rise (as the sun).*
udir, *wm., to drop off.*
udiram, *blood.*
uḍu, *str.*; uḍuttu (*caus.*), *m., to clothe.*
ūdu, *m., to blow.*
uḍukkiṟa aṟäi, *dressing-room.*
uḍuppu-k-kaṟaṭṭu, *m., to undress.*
uḍuppu, *clothing.*
uḍuppu meçäi, *dressing-table.*
uḷ; uḷḷē, *within.*
ulagam, *the world.*
ulai, *furnace.*
ularu, *wm., to become dry.*
uḷḷa, *containing, possessing; real.*
uḷḷāṉ, *snipe.*
uḷḷaṅ kāl, *sole (of the foot).*
uḷḷāṉa, *inward.*
uḷḷapaḍi, *actually, in reality.*
uḷḷavaṉ, *possessor.*
uḷḷē, *within, among.*
uḷi, *a chisel.*
ulōbam, *covetousness.*
ulukkāru, *wm., to sit down.*
uḷundu, *bean, gram.*
um, *and; also.*
umi, *husk.*
uṇ, *w., to eat; enjoy; suffer.*
ūṉam, *defect.*
ūṉap paḍuttu, *m., to maim.*
uṇar, *wm., to feel.*
uṇarcci, *consciousness.*
uṇarccillāda, *insensible.*
uṇḍäi, *a ball.*
uṇḍiyal, *bill of exchange.*
uṇḍu, *there is.*
uṇmäi; nērmäi, *honesty.*
uṇmäiyuḷḷa, *sincere.*
ūṉṟu, *m., to lean on.*
uppāṉa; uvar, *adj., salt.*
uppu, *salt.*
ūr, *village.*
uṟäi, *case, cover.*
uṟakkam, *sleep.*
ural, *a mortar.*
uram, *strength.*
uramuḷḷa, *tough.*
uṟaṅgu, *m., to sleep.*
ūruṇi, *village tank.*
uṟavu, *relationship.*
uri (*act. & neut.*), *to peel; to strip off.*
uri, *skin.*
urittāṉa, *peculiar.*
urittāy-iru, *sm., to own.*
uriya, *belonging to.*
ūru, *wm., to crawl.*
uṛu-paḍäi, *a plough.*
uṛu, *w., to plough.*
urubu, *form.*
uṟudi, *firmness.*
uṟudiyuḷḷa, *durable.*
uṟudiyāṉa tīrkkamāṉa, *positive.*
ūṟu-kāy, *pickles.*
uruḷäi-k-kiṛaṅgu, *potato.*
uṟuttu, *m., to cause to feel.*
ūshṇam, *heat.*
utir, *str., to shed, cast.*
uṭkāru, *wm., to sit.*
uṭ-kaṯcaṭṭäi, *drawers (garment).*
uttamam, *the best.*
uttaravu, *command; answer; permission.*
uttiyōgam, *profession, office.*
ūṯṯu, *source (of river), spring.*
uyar, *wm., to become high.*
uyaram, *height.*
uyaramāṉa, *high.*
uyir, *str., to live, breathe; n., life.*
uyiruḷḷa, *adj., live, living.*

Vā (p. 49, No. 17), *come.*
vaçadi, *accommodation.*
vaçadiyāṉa, *comfortable.*
vāçal, *a gate.*
vaçam, *subjection ; charge.*
vāçaṉäi ; maṇam, *odour.*
vācci, *adze.*
vāçikōṭṭu, *waistcoat.*
vāçi, *str.* ; paḍi, *str.*, *to read.*
vaḍa ; vaḍakku, *north.*
vāḍagäi, *n.*, *rent, hire.*
vāḍagäikku eḍu, *to hire.*
vāḍäi, *north wind.*
vādam, *rheumatism.*
vaḍi, *wm.*, *to trickle ; str.*, *to drain.*
vādi ; vaṛakkāḷi, *complainant; plaintiff.*
vaḍikaṭṭu, *to strain, filter.*
vāḍu, *m.*, *to fade.*
vaḍivu, *shape, figure ; beauty.*
vagäi ; muṟäi, *process.*
vagäirā ; vagäiyarā, *belonging to, et cetera.*
vai, (1) *w.*, *to abuse ;* (2) *str.*, *to set, place, put.*
vaiçūri, *small-pox.*
vaiçūri kuttu, *m.*, *to vaccinate.*
vaigāçi, *May-June.*
vairākkiyam, *asceticism.*
vaittiyaṉ, *doctor.*
vaittu-k-koḷ, *to retain.*
vākkiyam, *a sentence.*
vākkuttattam, *n.*, *a promise.*
vākkuttattam çey, *w.*, *to promise.*
vāl, *tail.*
vāḷ, *a saw ; sword.*
valadu, *adj.*, *right (-hand).*
valäi, *wm.*, *to bend.*
valäi, *a net.*
vaḷar, *wm.*, *to rear, grow.*
vali, (1) *n.*, *power, strength ;* (2) *v.wm.*, *to be excited, to force ;* (3) *str.*, *to ache, row (a boat).*
vālibaṉ, *young man.*
vāliba-p-peṇ, *young woman.*
valimäi, *strength.*
vallamäi, *might, power.*
vāṉam, *sky.*
vaṇaṅgu, *m.*, *to worship.*
vāṉa vil, *rainbow.*
vaṇḍi, *a carriage.*
vāndibedi, *cholera.*
vaṅgā, *trumpet.*
vāṅgu ; palagäi, *a bench.*
vāṅgu, *m.*, *to obtain, buy.*
vañjaṉäi, *deceit.*
vāṉ kōṛi, *turkey.*
vaṇṇāṉ, *washerman.*
vāṛ, *wm.*, *to live.*
vār, (1) *n.*, *a strap, thong ;* (2) *v.wm.*, *to flow ;* (3) *str.*, *to pour, cast in a mould.*
varāgaṉ, *a pagoda coin.*
vāṛäik-kāy *or* vāṛäip-paṛam, *plantain, banana.*
varäiyum ; maṭṭum, *until.*
vaṛakkāḍu, *to prosecute.*
vaṛakkam, *habit, usage, custom.*
vaṛakkam illāda, *unusual.*
vaṛakku, *a dispute, case (law).*
varal, *a coming.*
vāram, *a week.*
vaṟāndu, *warrant.*
vaṛaṅgu, *m.*, *to be in use.*
varavu, *receipt.*
varavu pār, *str.*, *to anticipate.*
vaṛi (*vulg.* rōṭṭu), *way, road.*
vari, (1) *a line, tax ;* (2) *v. wm. & str.*, *to draw lines, paint ; bind.*
variçäi ; oṛuṅgu, *order, rank.*

vaṛi-kāṭṭu, *m., to guide.*
vaṛi-p-pōkkaṉ, *a traveller, passenger.* [*stray.*
vaṛi-tappu, *m., to miss the road,*
vāṛkkäi, *life ; felicity.*
varṇam, *n., colour ; tribe.*
varṇi, *str., to paint, depict.*
varttagaṉ ; viyāpāri, *merchant.*
vārttäi, *a word, sentence.*
vartti, *a wick, torch.*
vartti-t-taṇḍu, *a candlestick.*
varu (p. 49, No. 17), *to come.*
varumpaḍi, *income.*
varusham, *a year.*
varushāntaram, *annually.*
vātacūläi, *gout.*
vaṭṭam, *a circle ; exchange of*
vaṭṭi, *interest.* [*money.*
vātti ; pōdikkiṟavaṉ, *a teacher.*
vāṭṭu, *m., to dry up. (caus. of*
vāṭṭu roṭṭi, *toast.* [vāḍu.
vāttu ; tārā, *duck.*
vayaçu ; vayadu, *age.*
vayadu çeṉṟa, *aged.*
vayal ; veḷi, *field.*
vāy, *mouth.*
vayiṉ gilās, *wine-glass.*
vayiṟu ; iräippai, *the stomach.*
vayiṭṭuläivu, *dysentery.*
vāykkāl, *trench.*
vāyppiṟappu, *a declaration.*
vē, *wm., to burn.*
vēçari, *a mule.*
veḍi, (1) *an explosion of a gun ;* (2) *v.str., to explode, burst.*
veḍi marundu, *gunpowder.*
veḍi tōkku, *gun.*
vegu, *much.*
vegumadi, *reward.*
vegumāṉam ; çandōsham, [*gift, present.*
veḷ, *white.*

vēl, *a dart.*
vēläi, *work, employment.*
vēḷäi, *time ; occasion.*
vēläi cey, *to work.*
vēläikkāraṉ, *labourer, servant.*
vēläikku amarttu, *m., to engage for work.*
vēli, *a hedge ; a land measure about 5 acres.*
veḷiccam ; oḷi, *n., light.*
veḷippaḍuttu, *m.. to reveal.*
veḷiyē, *outside.*
veḷḷäi ; veḷḷäiyāṉa, *white.*
veḷḷam, *a flood.*
veḷḷari, *cucumber.* [(*Venus*).
veḷḷi, *silver ; evening star ;*
veḷḷi-k-kiṟamäi, *Friday.*
vēṇḍu (§ 47, c), *require.*
veṇgāyam, *onion.*
veṇ-gal, *quartz.*
vēr, (1) *n., a root ;* (2) *v.str., to sweat ; be angry.*
vēṟ'eṅgē-y-āvadu, *elsewhere.*
veṟi, (1) *n., drunkenness, confusion ;* (2) *v.wm., to be urged ;* (3) *str., to be drunk.*
veṟitta, *drunk.*
veṟiyillāda, *sober.*
vēṟu, *other, different.*
veṟumäiyāṉa, *empty.*
veṟuppu, *disgust.*
veṭkam, *shame.*
vēṭṭi, *cloth (of an Indian).*
veṭṭi-p-pōḍu, *to cut down.*
veṭṭu, *m., to cut, chop ; dig.*
veṭṭu vāy, *n., a cutting, gash.*
veṭṭu-k-katti, *billhook.*
veṭṭu-k-kiḷi, *locust.*
vevvēṟāy, *separately, apart.*
veyil, *sunshine.*
vibaçāyam, *agriculture,*

viçäi, *spring, trigger.*
viçaṉam, *sorrow, anxiety.*
viçaṉa-p-paḍuttu, *m., to cause sorrow, vex, displease.*
viçāraṇäi; çōdaṉäi, *trial.*
viçāri, *str., to inquire.*
viçēsham, *peculiarity, distinction.*
viçeshamāṉa; apūrvamāṉa, *uncommon.*
viçiṟi, *a fan.*
vīccarivāl, *scythe.*
viçukkōttu, *biscuit.*
vidäi, *str., to sow.*
vidäi; vittu; koṭṭäi, *seed.*
vīdam, *rate.*
vidam; vagäi, *kind, manner.*
vidēyaṉ, *one who is obedient.*
viḍi, *wm., to dawn.*
viḍi veḷḷi, *morning star.*
viḍiyal; vidiyaṯ-kālam, *day-break.*
vīḍu, *home, house.*
viḍu, *ir., to leave.*
viḍudi, *leave.*
viḍuvi, *str., to release.*
vikk ṉam, *an impediment.*
vil, *n., a bow.*
vil, *w., to sell.*
vilā-v-elumbu, *rib.*
vilāi, *price.*
vilāi kēḷ, *to bid, offer a price.*
vilāi çol, *to charge.*
vilagu, *m.*; piṉṉiḍu, *ir., to retire.*
viläiyāḍu, *m., to play.*
viḷäiyuḷḷa, *dear (costly).*
viḷakku, *lamp.*
viḷambaram, *notice.*
vīṇ; vīṇāṉa, *adj., vain.*
vīṇāy, *vainly.*
viṇṇappam, *a petition.*
viṟagu, *fuel.*
viṟäi, *str., to become stiff or numb.*
viṟäitta; açäiyāda, *stiff.*
viräivāṉa, *fast, rapid.*
viräivu, *speed.*
viral, *finger.*
viṟāndā, *verandah.*
viri, *wm. & str., to open, unfold.*
virōdamāy, *in opposition, against.*
virōdi, *enemy.*
virtti; virutti, *increase, growth, wealth.*
viḻu, *wm., to fall down.*
virumbu, *m., to wish, desire.*
virundu, *a feast; a guest.*
virundukk'aḻäi, *str., to invite.*
viḻuṅgu, *m., to swallow.*
visha-bēdi, *cholera.*
visham, *venom.*
viṯka-t-takka, *saleable.*
viṯpaṉäi, *sale.*
vittiyāçam, *difference.*
viṭṭu viḍu, *to relinquish; omit.*
viṭṭu-p-pō, *to leave.*
viyābāram, *merchandise, trade.*
viyādi, *disease.*
viyādiyuḷḷa, *ill.*
viyāgulam; tuṉbam, *distress.*
viyāḻak-kiḻamäi, *Thursday.*

Yād'oṉṟu, *whatever.*
yād'oruvaṉ, *anyone.*
yāṉäi, *an elephant.*
yār; ār, *who.*
yār āṉālum, *whoever.*
yōkkiyam, *what is fitting.*
yōmiyadār, *grantee, pensioner.*
yūgi; yōgi, *str., to meditate, reason.*
yūrimār; pañcāyattār, *jury.*
yuttaçāli, *a warrior.*
yuttam; çaṇḍäi, *war.*
yutti, *reasoning; propriety.*

Printed by JOHN ROBERTS PRESS LTD., 14, Clerkenwell Green, London, E.C. 1.
F.9. 689 G.

COMPANION VOLUMES:—

BURMESE.

Burmese Self-Taught (Thimm's System) [in Burmese and Roman Characters] by **R. F. St. A. St. JOHN, Hon. M.A. (Oxon.)**, sometime Lecturer on Burmese, Oxford University.

Containing Alphabet and Pronunciation, Classified Vocabularies, Outlines of Grammar, Conversational Phrases and Sentences, Commercial, Military, Shooting and Fishing, Planting and Public Works Terms, Travel Talk, Money (with English and American Values), Weights and Measures, Postal Rates, &c.

Crown 8vo. blue wrapper, 5/- net; red cloth, 6/- net.

GUJARATI.

Gujarati Self-Taught, (In Gújarati and Roman characters) by **N. M. DHRUVA, Grasia College, Gondal (Kathiawar, India).**

Containing Alphabet and pronunciation, classified vocabularies, Travelling by Railway Commercial, Fishing and Shooting Terms, Outline of Grammar, Exercises for translation, Money and Weights &c.

Crown 8vo, blue wrapper, 3/6 net; red cloth, 4/6 net.

MALAY.

Malay Self-Taught. By **MAJID, ABDUL** (Acting Headmaster, Malay Training College, Matang). In Roman and Arabic characters.)

Introduction, the Malay characters (Arabic), Malay Spelling, British Malaya, Classified Vocabularies, Tin Mining, Rubber Planting, Grammatical Notes, containing the Rules of the Grammar of Malay, Punctuation, Inflections, &c. Sentences in English and Malay (Romanized) with Phonetic Pronunciation of the Malay words, as Exercises on the Grammar. Conversations for Shopping at Native Shops, Miners and Planters; with the Police; A Case—Trial in Court, &c.

Crown 8vo, blue wrapper, 3/-; red cloth, 4/-

Marlborough's TRAVELLERS' PRACTICAL MANUALS OF CONVERSATION.

(SUBJECTS ARRANGED ALPHABETICALLY.)

Containing Travel Notes, Classified Conversations—Railway, Steamer, Hotel, Luggage, Customs, Shopping, Sight-seeing, Motoring, Cycling, &c. Money, Weights and Measures. Comprehensive Dictionary of Words in Daily Use.

No. 1. ENGLISH, FRENCH, GERMAN and ITALIAN. (*In one book.*)
No. 2. ENGLISH, FRENCH, GERMAN and DUTCH. (*In one book.*)

Crown 12mo, wrapper, 1/9 net each; cloth, 3/- net each.

TRAVELLERS' ESPERANTO MANUAL OF CONVERSATION.

English-Esperanto.

By J. C. O'CONNOR, M.A., PH.D. Containing Pronunciation, The Accent, The Article, Classified Conversations (subjects arranged alphabetically)—Railway, Steamer, Hotel, &c., Forms of Letters, Tables of Money, with the English equivalents and Esperanto equivalents, Weights and Measures, The Numerals, Comprehensive Vocabulary of words in daily use.

Crown 12mo. Green cloth, 1s. net. Wrapper, 6d. net.

London: E. MARLBOROUGH & Co., Publishers, 51 Old Bailey, E.C. 4.

Marlborough's Self-Taught Series

For STUDENTS and TRAVELLERS.

Contains classified **Vocabularies**, useful **Phrases and Conversatio[ns]** with the **ENGLISH PHONETIC PRONUNCIATION** of every w[ord] so arranged that they may be learned **AT A GLANCE.**

	Prices Net Cloth	Prices Net Wrap.
ARABIC (Syrian) Self-Taught	4/-	3/-
BURMESE „	6/-	5/-
CHINESE „	6/-	4/6
DANISH „	4/-	3/-
DUTCH „	4/-	3/-
EGYPTIAN (Arabic) „	4/-	3/-
ESPERANTO „	3/-	2/-
FINNISH „	4/-	3/-
FRENCH „	3/-	2/-
GERMAN „	3/-	2/-
GREEK (Modern) „	4/-	3/-
GUJARATI „	4/6	3/6
HINDUSTANI „	4/-	3/-
HUNGARIAN „	4/-	3/-

	Prices N[et] Cloth	W[rap.]
ITALIAN Self-Taught	3/-	
JAPANESE „	4/-	
LATIN „	3/-	
MALAY „	4/-	
NORWEGIAN „	4/-	
PERSIAN „	4/-	
PORTUGUESE „	4/-	
RUSSIAN „	4/-	
SERBO-CROATIAN	4/6	
SINHALESE „	4/-	
SPANISH „	3/-	
SWEDISH „	4/-	
TAMIL „	4/-	
TURKISH „	4/-	

GRAMMARS

FRENCH GRAMMAR	by J. Laffitte, B. es-L.	3/-	2
GERMAN „	by W. E. Weber, M.A.	3/-	2
HINDUSTANI „	by S. Bilgrami, M.A.	4/-	3
ITALIAN „	by A. C. Panagulli	3/-	2
JAPANESE „	by H. J. Weintz	6/-	4
SPANISH „	by Andrés J. R. V. García	3/-	2
TAMIL „	by Don M. de Zilva Wickremasinghe ...	6/-	4

SELF-TAUGHT PHRASE BOOK AND GRAMMAR.

(In one Volume.)

FRENCH Self-Taught and Grammar with Key	6/-	—
GERMAN „ „ „	6/-	—
HINDUSTANI „ „ „	7/6	—
ITALIAN „ „ „	6/-	—
JAPANESE „ „ „	8/6	—
SPANISH „ „ „	6/-	—
TAMIL „ „ „	8/6	—

HOME STUDY SERIES

(Contains Self-Taught Grammar and Key to the Exercises.)

FRENCH by Home Study,	by J. Laffitte, B. es-L	—	4
GERMAN „ „	by W. E. Weber, M.A.	—	4
ITALIAN „ „	by G. Dalla Vecchia & A. C. Panagulli ...	—	4
SPANISH „ „	by Andrés J. R. V. García	—	4

ENGLISH SELF-TAUGHT.

For the FRENCH ...	L'ANGLAIS SANS MAÎTRE	3/-	2
„ GERMANS ...	DER ENGLISCHE DOLMETSCHER	3/-	2
„ ITALIANS ...	L'INGLESE IMPARATO DA SÈ ...	3/-	2
„ SPANIARDS ...	EL INGLÉS PARA CADA CUAL ...	3/-	2
„ RUSSIANS ...	Самоучитель англійскаго языка. ...	3/-	2
„ JEWS	ענגליש : זעלבסט-לעהרער ...	3/-	2

Other Volumes are to be issued, including Bengali Self-Taught, &c.

London :—E. MARLBOROUGH & Co., Publishers, 51, Old Bailey, E.C.4

P.O. 689. II.